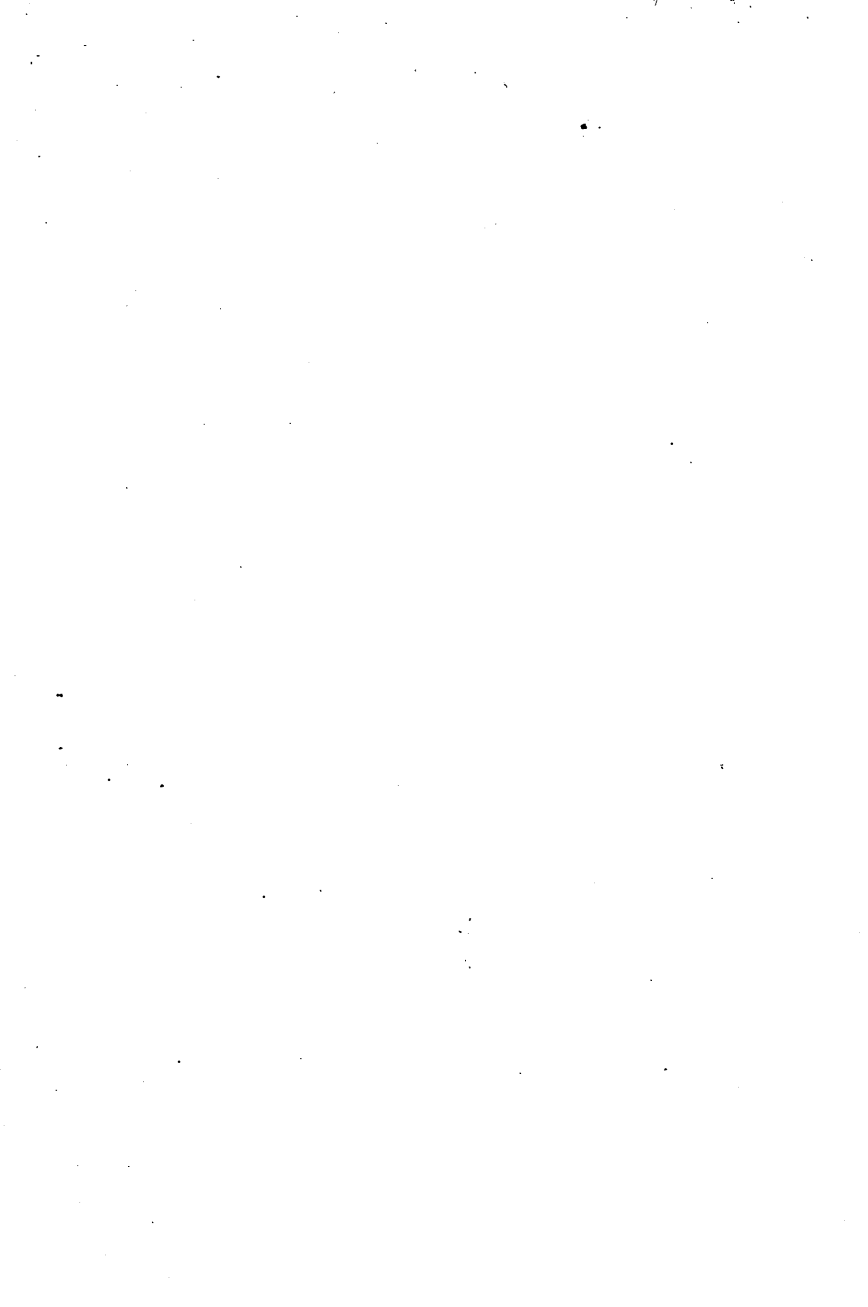


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FOREWORD

PURPOSE AND USE OF THIS BOOK

THE first Handbook of Church Publicity was published in 1922. At that time the subject of publicity in and for the Episcopal Church was practically new. The Department of Publicity was pioneering. Its immediate task was to determine and to present basic principles.

In the years since 1922, progress has been made. All through the Church there is a measure of recognition of the value of publicity of the proper kind. The principles presented by the Department have been generally accepted.

The present task is to apply the accepted principles, in parish, diocese and general Church.

In some dioceses well planned programs of publicity are being carried out. In some parishes, modern publicity methods are being used effectively to extend the influence of the Church.

Such use of publicity is far from universal. There are many dioceses and parishes in which publicity continues to be regarded as a desirable thing to be taken up at some future time when someone has opportunity to look into the matter.

There is, however, a growing and increasingly insistent demand for information as to publicity *method*. Clergy in parishes and diocesan officials, realizing that publicity can help the work, realize also that there is a technique to be mastered; that effective publicity cannot be secured by untrained

and inexperienced persons; and they are asking for help. In 1922 the question was "Why?" Now the question is "How?"

This book is prepared with the present situation foremost in mind. It is intended to be used in parishes, as well as in dioceses. Its purpose is partly to present the need and the opportunity for publicity throughout the Church, but still more to supply definite help in preparing and executing a program of publicity.

It is planned for use also as a text for study groups at Summer Schools and Conferences, Clergy Conferences, diocesan and provincial Publicity Conferences, and for parish groups undertaking preparation for the work of Church publicity.

For such use the Department has prepared a Syllabus for a ten-hour Course, with National Accredited Teachers' Association credit. Also available are special outlines adapting the work to the needs of Clergy Conferences or other groups where students may be considered advanced, and where the time allotted is less than ten hours.

This book is not exhaustive. It is, however, thoroughly practical, and it will be found helpful and suggestive in the study of the various publicity problems confronting the dioceses, missionary districts, parishes and missions.

The Department of Publicity is at the service of the whole Church, to give assistance and advice about publicity; but obviously it cannot act as personal publicity director for all the 8000 parishes and missions of the Church.

The Department is eager to co-operate closely with every diocese and missionary district. Within reasonable limits, it is ready to aid parishes also in solution of particular problems, but such form of active co-operation with parishes may be given only with the knowledge and approval of the diocesan official in charge of publicity.

The Department is deeply grateful to the Bishops, clergy and lay leaders who, from the beginning have had faith in it and have given their encouragement, advice and approval to the work undertaken.

The Episcopal Church has by no means reached a state of perfection in its use of publicity, but undoubtedly it is well in advance of other Church publicity movements. Much remains to be done but there are since 1922, many indications that this Church will not be content until it is making general, thorough and effective use of the mighty power of publicity in carrying its message to its own people, and to the world.

PART I
CHURCH PUBLICITY

CHAPTER I

PUBLICITY—WHAT AND WHY?

THE Christian Church has a two-fold task: to “feed my sheep,” aiding, supporting and strengthening those who are traveling the Christian Way; and, to seek and to save the sheep that are lost.

The second part of the task is the spreading of the Gospel of Jesus Christ throughout the world; a work commanded by Our Lord, and which is to continue until the last man on earth is reached and the “Kingdom of the world is become the kingdom of our Lord and His Christ.”

Publicity is peculiarly a thing to be placed at the service of the Church, for the Gospel is really, actually, *Good News*. It is news that must be told, and carried by every available means to those who have not yet heard it, as well as to those who have heard, but have not realized either that Christ’s Gospel is news, or that it is good news for them.

Jesus Christ deliberately trusted the success of His ministry to publicity. Repeatedly He insisted that men shall tell what they have learned of Him. When our Lord walked the earth, *to tell* was the approved and accustomed, indeed, the only publicity method. The spoken word remains the most effective publicity method, but by no means the only one. Everything that bears witness to Jesus Christ has publicity content and effect. The physical existence of the Church, the whole body of believers, is a con-

tinuing witness. Every active Christian is an advertisement. Every inactive Christian is an advertisement too, an advertisement *against* the Cause of Christ. The spire and the bell, the hospital and the school desk, the worship and the work and all the visible possessions of the Church help to convey the Christian message. The Cross, wherever and however used, challenges attention. Pictures, symbols, banners, all attract notice. They are forms of publicity.

The written word, after the spoken word, is the most powerfully effective publicity form, and the Bible is the most effective piece of written Church publicity. While Christ, as far as we know, used spoken publicity only, His disciples made use of the spoken and the written word. Some record of both is to be found in the pages of the New Testament.

The Book of Common Prayer has brought thousands of men to the knowledge of Christ, and has helped other unnumbered thousands to live in the Faith.

With these facts in mind it becomes possible to define publicity, first as a general term, then with reference to its function in Christian service.

Publicity is the process of making information public, to the end that men's opinions and conduct may be influenced.

Church publicity is the process of making information public, to the end that men's opinions and conduct may be influenced toward the purposes for which the Church exists.

The purpose of Church publicity is expressed in the definition. Its single purpose is to turn the opinions and the conduct of men, in the Church and outside of it, toward the purposes for which the Church exists.

Therefore Church publicity is a means of *education*, and of *evangelization*. It fails in its purpose if either means is sought, to the exclusion of the other.

Whether a particular publicity effort takes the form of a periodical, a handbill, a bulletin, a letter, an advertisement, or a sermon, it is not fulfilling its full mission unless it carries its informative (educational) message, and in addition, a portion of the "Good News" (evangelization) that the Church has to tell to the world.

This is basic, fundamental. Unless it is the central principle of every publicity effort, it is not a proper publicity effort for the Church to undertake.

The principle disposes for all time, of the objection that some Church publicity is undignified, cheapening, out of harmony with the whole genius of the Church. There is such unworthy publicity. Fortunately there is but little of it in the Episcopal Church.

There can be none of it, if every person engaged in Church publicity has as the heart and center of his program, the definition here suggested, and then the two-fold function of every publicity effort, to inform and to evangelize.

Publicity planned from such a starting point, will be worthy of the Church and of the cause which it

seeks to advance. Church publicity should be on the same plane as all other parts of the Church's work. It can fall below that level only if its real purpose is unknown or forgotten.

The news story that tells of some work being done by the Church in education, social service, finance or missions, may appear to be the exception to the rule that Church publicity should carry an evangelistic message. Actually such a story does carry the evangelistic message, because it exhibits the Church as alive and active in promotion of its task, thus creating favorable public opinion for the Church and its objectives.

PUBLICITY NEEDED

Whether or not the Church needs publicity is a question that can be put only by one who has not thought about the matter.

The need may be stated in very few words.

The Church constantly faces difficulty in securing workers for all the varied forms of service open to Church people. Publicity can aid in informing the men and women of the Church about possible forms of service, needs and opportunities.

The Church constantly faces difficulty in raising money required for parish, diocesan and general Church budgets. Church people who are *informed* are willing to give. Sermons and study classes can convey such information and develop the will to help that expresses itself in the giving of money. But sermons and study classes can reach but a small fraction of the communicant list of any parish. The

only way to reach all the people with any message is through publicity, in its various forms.

The Church is failing to reach the great world outside. Study the statistics for any year. They show a growth, but it is largely from inside. Analyze any Confirmation class. It is made up of the children of Church people and a few people from other communions. How may the unchurched be informed and brought to the place where they may be influenced by personal work or by preaching or by any other evangelistic influence? Publicity can reach them. Nothing else can.

The success of the Church in winning the unchurched world depends largely on the acceptance by the Church of publicity as the means of establishing contact. It is the only means that is unlimited in scope, the only means that, properly used, can reach *every one*.

Service, money, members: these are the things that publicity can bring to the Church. They are the three vital needs, the things that the Church is intended to produce. Service in the Master's work; money for doing His work everywhere; men brought from darkness to light.

Publicity, not as a substitute for, but as a supplement to, present Church activities will go far toward solving the Church's problems of maintenance and growth.

In its missionary work the Church has made no advance for years. An Advance Work Program is adopted by each General Convention. In each Triennium the Church gives barely enough money to

carry on existing work. The Cross stands still. It is not being carried into new territory, winning new fields. There is no advance work except that provided for by specific gifts, legacies, and the like.

Here too, publicity can help. If Advance Work projects were to be presented to the people of the Church, not as needed sums of money, but as vital human needs, the people would respond. Publicity provides the only means for such presentation, on a scale sufficiently large to include an Advance Work Program. Other methods may secure money for a single piece of work. Publicity can secure the means for carrying on the entire Advance Work Program. It is the old formula; education, inspiration, consecration,—the three elements essential to the support of any forward movement in the Church's life.

The statement as to why publicity is needed, informs also as to what publicity may be expected to produce. Publicity, intelligently planned and consistently, continuously used, throughout the whole Church will result in adequate support of existing missionary work in all fields, domestic and foreign, national, diocesan, and parish; in the support of a real Advance Work Program; and in bringing into contact with the Church the multitude outside.

Publicity can increase attendance at Church services; it can bring increased offerings for parish support; it can promote the success of any parish activity. Further, it can develop a public sentiment in favor of the Church. It can earn for the Church the respect of people who are so constituted that

they can only respect a going, efficient, successful enterprise.

The functions of Church publicity are, to attract, to inform, to interest, and to evangelize. It can perform its functions *in* the Church and outside of it. There are three fields in which it may operate with assured success:—

The first field is among the interested people of the Church. They do not need to be attracted, or interested, or evangelized. They do need, and want, to be informed, to be kept in touch with the work of the Church all through the world. A sermon once or twice a week cannot supply all that they want and need. Publicity, especially through the periodicals of the Church, can supply their need, and there is no other existing and practical means of supplying it.

The second field is a large one. It includes the vast company of *unfaithful* people; people who have been Baptized and Confirmed but who are inactive and uninterested. They are nominal Christians, nominal Churchmen; they attend Church at long intervals. They come for the great festivals, and make their Communion once or twice a year—perhaps, and perhaps not at all. They have no conception of stewardship, and their support of the Church is limited to the act of placing a coin in the plate on the rare occasions when they attend Church services.

How can such people be reached? Pastoral calls, and visiting by parish workers, will bring back some of them. But there are too many of them. The

lists are incredibly long; time is limited; parish work is pressing. In theory, personal work probably could reach all of them, but in practice it does not. It fails to reach all but a few.

Publicity can enter the homes of such people. It does not wait on the door-step and find people not at home. It can work gently, insistently, continuously. The process will be a slow one. Printed matter, books and magazines, letters, notices, will apparently be wasted. But sometime there will come *the* message; the thing that will stir the conscience or rouse the imagination, and cause that inactive Churchman to remember the long-continued effort that the Church has made to win him. He will come back, eager to help with the particular project that attracted and won him.

Publicity paves the way for personal work with inactive people. It introduces the subject; it reminds, over and over again, that the Church has not forgotten; that its doors are open; that its invitation is always extended. The results will come. They are absolutely certain. There is no other way for the Church to exert its appealing, attracting influence upon *all* the people who are classified as inactive or uninterested.

The third field for publicity is in the world outside the Church. Probably publicity may not be able to bring men to surrender to Christ, though that may be an open question. The New Testament is printed publicity, and men have been won by reading it.

But publicity assuredly can arrest attention and

arouse interest. It can bring non-Churchmen to Church. It can establish contact with Church workers. It can place the unchurched where at least they are exposed to the influence of the Church. That is evangelization, and publicity is bound to be an active factor in it. Indeed, it is the only means of approach to untold millions of unsaved men.

The preaching mission is a valuable method of evangelism. But it fails unless publicity gains attention in advance, brings a congregation to the mission, and maintains interest after the sermon has been forgotten.

Personal evangelistic effort is probably the most infallibly effective means of winning men for Christ. But until the number of personal workers in this Church is tremendously increased, its field is limited. Publicity can multiply its effectiveness. It can till the soil, make it ready for the seed. It can aid in teaching, convincing. It can strengthen the personal approach and help largely in making it resultful.

The world outside the Church,—the *whole* world,—will never be won *without* the aid of publicity; nor will publicity alone ever win the world. It is a helpful, an essential aid, whether it be the printed word, the spoken word, or any of the other adaptable means that are at the disposal of the Church. Why will the Church not recognize this truism, and plan its evangelistic work accordingly?

DEPARTMENT OF PUBLICITY
OF THE NATIONAL COUNCIL

ONE OF THE SIX DEPARTMENTS OF THE NATIONAL COUNCIL. COMPOSED OF THE PRESIDING BISHOP, VICE-PRESIDENT AND SECRETARY OF THE COUNCIL AND FIFTEEN MEMBERS WHO ARE BISHOPS, PRIESTS, LAYMEN AND WOMEN SELECTED FOR SPECIAL EXPERIENCE AND ABILITY IN THE FIELD OF CHURCH PUBLICITY.

THE EXECUTIVE SECRETARY

EDITOR OF THE SPIRIT OF MISSIONS AND
THE CHURCH AT WORK.

NATIONAL NEWS BUREAU

SECURES AND DISTRIBUTES THE
NEWS OF THE CHURCH TO THE
SECULAR PRESS.

NEWS SERVICES*

TO THE GENERAL CHURCH
WEEKLIES AND DIOCESAN
AND PARISH PUBLICATIONS.

ASSISTANT SECRETARY

ASSISTANT EDITOR OF
SPIRIT OF MISSIONS.

BUSINESS MANAGER

PRINTING, PUBLISHING,
PROOF-READING, MAIL-
ING LISTS AND
ADDRESSING.

ASSISTANT SECRETARY

PROMOTION AND DISTRI-
BUTION ASSISTANT
EDITOR OF THE CHURCH
AT WORK.

LOAN SERVICE

OF HALFTONE ENGRAVINGS AND
PHOTOGRAPHS OF THE MISSION-
ARY WORK OF THE CHURCH.

CARTOGRAPHY

MAPS, GRAPHS, CHARTS, TO
VISUALIZE GRAPHICALLY TYPES
AND FIELDS OF WORK.

*Services available to the Church: Weekly correspondence by mail and wire to the Church weeklies; semi-monthly mimeographed material to diocesan publications, covering missionary activities at home and abroad, and activities of the National Council and its Departments and co-operating agencies; semi-monthly mimeographed material in shorter form for parish publications; semi-monthly mimeographed material prepared for field workers and speakers on behalf of missions; missionary material on all fields, bibliographies, photographs, engravings on demand when available, without cost.

CHAPTER II

THE NATIONAL DEPARTMENT OF PUBLICITY

THE National Council came into existence by act of the General Convention of 1919. The Department of Publicity is one of the six departments of the Council created by Canon 61. The By-Laws of the National Council (Article III, Sec. 7) provide that "the Department of Publicity shall be composed of not more than ten members of the Council, with not more than ten additional members as may be appointed in conformity with Sec. 5, of Canon 61." In the same section of the By-Laws the duties of the Department are defined: "The Department shall advise and assist the President of the Council in the unification, development and prosecution of the work of Church Publicity and shall perform such other duties as may from time to time be assigned to the Department by the President or by the Council."

From the beginning the Department has interpreted its work to be:

1. Propaganda for the Church's Mission.
2. Propaganda for the plans and activities of the several Departments and of the Woman's Auxiliary.
3. Promotion of Publicity throughout the Church.
4. Service as the Council's publishing agency.
5. Management of publicity for General Convention and its Commissions.

1. Propaganda for the Church's Mission.

The missionary work of the Church can be maintained and extended only as the people of the Church are impelled to support it with their prayers, their service and their money.

The personal interest that can express itself in such support is impossible without knowledge of the work being done, confidence in it, conviction of its necessity.

The clergy, and members of national and diocesan field departments, are constantly making use of the spoken word, to convey this essential information; with the usual result that the message reaches those who need it least, and the vast number of uninformed and uninterested Church people are not being reached. The spoken word is mightily effective in conveying missionary information but it is powerless to carry it to the whole Church. That is the function of publicity. It provides the only means of taking this essential information directly into the homes of the people. For complete fulfillment of the Church's Mission the entire Church must be reached with a message that will rouse in the mind of every communicant a desire to have a part in carrying on the missionary program.

Publicity provides the only possible means of bringing constantly, continuously, to the minds of all Church people their opportunity for missionary service, in prayer and labor and giving. It conveys information of the kind that compels conviction and rouses the will to help.

The Church moves haltingly in her missionary enterprise only because a large percentage of her members have no part in it. They know nothing about it. If they can be informed they will rally to its support.

A clergyman of the Church has made the statement that the amount of money expended annually by the Department of Publicity brings larger returns in actual giving to missions, than does any other item of expenditure by the National Council. Yet the Department's work is limited in scope by its inability to spend enough money to reach the whole Church. As the Church comes to realize the productiveness of publicity in missionary propaganda, it will insist upon its wider use. Then missionary publicity may be a continuous process, a program of education and inspiration that will never cease its work, and that will be working with every member of the Church, instead of with a comparatively few of the many Church people who need to be roused to co-operation in the Church's fundamental task.

2. Propaganda for work of the Departments and the Woman's Auxiliary.

The Department conducts propaganda also in the interest of the specific plans, projects and activities of the various Departments of the Council and of the Woman's Auxiliary. Thus the people inside and outside of the Church are informed about the Church's interest in, and efforts for, Religious Education, Social Service and Missions.

Each of the Departments has a specific work to do. They are not self-contained central bureaus that operate *inside* the general offices of the Church. To be effectively useful they must reach out into dioceses and parishes, enlisting the interest and service of the people of the Church. Their activities require publicity. Without this line of communication they could not function effectively. To each one of them publicity throughout the Church is a vital requirement. All of them seek to influence Christian people to *be*, and to *do* something. They supply impulses to action along certain definite lines. Publicity can enable them to reach and to influence every member,—the “last man” who must be influenced, for completely effective service in executing the Master’s Will.

3. Publicity Promotion.

The Department interprets its duty as including all possible effort to assure intelligent, fitting and effective use of publicity throughout the provinces, dioceses, missionary districts, parishes and missions. Church publicity is not being used to the greatest advantage unless it is used everywhere that the Church is at work. Certainly there is in this Church no such general use. Therefore it becomes necessary that diocesan and parish leaders shall be convinced of the need and the value of publicity, and become desirous of learning something about its principles and practice.

The Department endeavors by all proper means to arouse a publicity consciousness among the lead-

ers of the Church, to the end that everywhere the power of publicity may be applied to the advancement of parish, diocesan and general Church activities.

4. Publishing Agency.

The duty of serving as the printing and publishing agency for the National Council, the Departments and the Woman's Auxiliary, rests with the Department of Publicity. The service, thus unified, makes for greater convenience and efficiency in placing contracts, regulation of output, avoidance of duplication, keeping of records, preservation of samples and minimum stocks, and securing such uniformity as is desirable.

The Church does not maintain its own printing plant. Careful investigation has proved such a plan impracticable, due to the wide variety of work, requiring corresponding variety of equipment, and the fact that the total volume of work would not keep a plant busy all the time. The Department is able to handle printing and publishing with speed and economy, having favorable arrangements with various printers, and including in its staff experts in the preparation and handling of printing, proof-reading, etc.

5. General Convention Publicity.

The triennial General Convention of the Episcopal Church, it is said by newspaper and press association representatives, receives wider publicity than is given to any other religious gathering in the United States.

The National News Bureau (a division of the Department of Publicity) has developed a system for handling Convention publicity that has proved extraordinarily efficient and effective. Advance publicity as well as publicity during the Convention is secured, with service to religious and secular press, and with use of the motion picture, the radio, photographic service, and every available and proper means of informing the Church, and the world about the Convention.

In addition, publicity is given to the work of such of the Commissions of General Convention as are able or willing to make use of it.

DEPARTMENT ACTIVITIES

All activities of the Department are outgrowths of its five basic duties. It is probable that few people have any idea of their scope and volume. No list of departmental activities can be complete, for new opportunities for service are arising constantly. The following may be considered the major operations of the Department in the "unification, development and prosecution of the work of Church publicity":

- I. Publication of bulletins, books, pamphlets, leaflets and miscellaneous printed matter, as issued by the Council, its Departments, and the Woman's Auxiliary.

The Department advises as to text, format, illustration and binding, secures estimates, places contracts, buys photographs, drawings, and engravings,

reads proofs, and is responsible for complete production.

2. Publication of *The Spirit of Missions*, the monthly missionary magazine of the Church. The Department is responsible for editing *The Spirit of Missions*, and for building its circulation and advertising patronage, as well as for its technical and mechanical production.

3. Publication of *The Church at Work*, a quarterly paper distributed freely throughout the Church, edited, published and distributed by the Department.

The Church at Work is the only medium that can carry some Church news and information to the entire Church. Its circulation is in every diocese and missionary district, and in practically all parishes and missions. It may, perhaps, not reach "every member," but certainly it does reach *nearly* every member. Certainly too, it is received by five times as many people as receive all other Episcopal periodicals combined.

The Church at Work is distributed by two methods. In some dioceses it is sent in bulk to parishes, there to be distributed at Church services, by mail, by parish visitors, or other method. In other dioceses it is mailed under second class postal entry, directly to the homes of the people under what is known as the Pledge Card Plan.

The importance of this plan in assuring complete distribution of *The Church at Work*, without waste and at minimum cost, is sufficient to justify a somewhat detailed statement of its operation.

The first essential is that a diocese shall, in its annual canvass, use a pledge card carrying a subscription for *The Church at Work*, or for *The Church at Work*, and the diocesan paper. The form required by the Post Office to secure second class entry is, "Of the above pledge, 10c a year is subscription for *The Church at Work*," or, "Of the above pledge, 10c a year is subscription for *The Church at Work*, and \$1.00 a year for *The Church Herald*." The second form carrying the name and annual subscription price of the diocesan paper. The Post Office in granting *The Church at Work* second class entry, accepts such pledges as bona fide subscriptions under the postal laws.

The diocese maintains a mailing list of all the families in its parishes and missions. To be effective this list must include all the Church homes of the diocese; use of a partial list, composed only of those who had signed pledges, would defeat the purpose of the plan. When several cards are signed by members of one family, the extra pledges make it possible to send the paper to other families in which no pledge has been signed.

Prior to each issue of *The Church at Work*, on notice from the national Department, the diocese addresses its list on light-weight manila or kraft paper wrappers, proof sheets from linotype galleys, or addressograph rolls, as is most convenient. "Wrappers" are plain, unprinted, ungummed pieces of paper, size approximately 9 x 11 inches. If the diocese keeps its mailing list standing in linotype galleys, hand proofs of these are taken, and the

printer who does the mailing cuts these into small labels, to be attached to copies of the paper. Addressing may be done with any type of addressing machine, with pen and ink, or typewriter.

The addressed lists are sent to the printer who produces *The Church at Work*. He wraps the papers individually, or affixes the mailing labels, and sends the papers to the addresses by second class mail.

The Department bears the expense of wrapping or labeling, and of the second class postage. The diocese bears the expense of maintaining its list, of addressing it four times a year, of the paper used for wrappers or labels, and of postage required to send the list to the printer. In practice it develops that the part of the expense borne by the national Department is slightly greater than the share borne by the diocese, while the diocese is relieved of all labor in connection with handling lists for bulk shipments, and the parishes are relieved of all labor of distribution. Direct mailing is also a much speedier distribution than the bulk method, and eliminates all waste, through copies left in parishes undistributed. The diocese finds numerous incidental uses for its mailing list so that its maintenance is profitable in numerous ways.

Co-operating with the Field Department the Department of Publicity supplies without cost, any desired quantity of Pledge Cards, imprinted with the required subscription for *The Church at Work*, or for *The Church at Work* and the diocesan paper.

4. News service to Secular Press. The National

News Bureau supplies to the newspapers and press associations, news and feature stories dealing with the Council and the Departments, the General Convention and its Commissions, and the work of the Church at home and abroad. It covers and secures publicity for important meetings and conferences and provides a service of photographs for newspaper use.

The News Bureau operates directly through the larger newspapers and the press associations, but requires in addition a Correspondent in each diocese and missionary district through whom it may make contact with the local press.

5. News service to the religious press. Reports of activities of the Council and the Departments and news stories from mission fields are sent regularly to the Church weeklies. A regular fortnightly service of mimeographed notes is supplied to diocesan and weekly papers, papers of the co-operating agencies, diocesan executive secretaries, and educational secretaries of the Woman's Auxiliary. A special service of shorter items is supplied for parish paper use.

6. The Department maintains a cut and photograph loan service, making it possible for diocesan and parish publications to have illustrations at little or no cost. All cuts that have been used in *The Spirit of Missions*, *The Church at Work*, and in miscellaneous leaflets and books, are available for such use; also thousands of photographs from the fields. Photographs are catalogued and filed and

are available for making cuts or for exhibition purposes. No charge is made except for return postage.

7. Paid Advertising, within a limited appropriation, is placed in the four Church weeklies, to promote activities of the various Departments, with special effort to present the Church's Mission at the time of the annual campaign.

8. The Department endeavors to develop publicity consciousness and to promote the use of publicity in all the dioceses and missionary districts. It provides plans and programs for diocesan use and advises as to methods. In some instances, with approval of diocesan authorities, it aids in the solution of specific publicity problems in parishes as well.

9. As new methods of publicity are found the Department studies them with a view to their application in the work of the Church. Such applications in recent years include the radio and the motion picture. Modern developments in printing and photography, direct-mail and outdoor publicity, are applicable to Church publicity needs and the Department is able to distribute information pertaining to their adaptation and use.

10. Cartography. As a means of visualizing facts and figures in connection with the work of the Council and Departments, the Department staff includes a cartographer, who is able to produce promptly and at small cost, maps, charts, graphs and posters. Such material is supplied to all the Departments and, within reasonable limitations, this

service is extended to the dioceses and missionary districts.

11. Special Activities. The Department handles the manufacture and distribution of the more than a million Pledge Cards used by the Field Department each year, and co-operates in the production of campaign literature for use each fall. It has produced for the American Church Institute for Negroes, a three reel motion picture showing the work of the Institute, and for the Departments of Missions and Religious Education, a four reel motion picture showing the Church's work in the missionary district of Honolulu. It acts in an advisory capacity to all Departments in the development of promotion plans and is actively interested in the whole subject of Church publicity, being represented on committees and commissions of various national publicity organizations.

PART II
PUBLICITY in PROVINCE
and DIOCESE

CHAPTER III

PUBLICITY IN THE PROVINCES

HOW to employ publicity in the promotion of provincial activities remains an open question. It is certain that there should not be set up any form of provincial publicity organization that would cover the same field as that which diocesan publicity organizations are covering.

As powers of the provinces become more clearly defined and understood, and as provincial activities are developed, there is sure to arise a need for a specific kind of publicity. The activities of the provinces will be different from those of the dioceses, and publicity for them will be possible without duplication of diocesan efforts.

At present it is conceivable that a provincial organization could seek publicity in the religious and secular press for meetings of provincial synods, conferences and other gatherings of provincial groups. In provinces that are now operating programs of missionary work, or other form of co-ordinated service, news is certain to develop, and it should find its way to the various periodicals. If such news originates in a provincial undertaking, it may well be cleared through a provincial publicity organization.

It is possible that a provincial publicity organization could be of real service in seeking throughout its wider territory, news feature material that could be sent to the national Department for use on a

national scale or be distributed through a provincial or regional organization.

In the teaching of publicity methods, the Provincial organization could be of real service in the organization of schools or institutes, staffed possibly, by representatives of the national Department, assisted by local newspaper and advertising men.

The national Department desires to be in touch with any publicity committees or commissions that may be set up in the provinces, and with them, to continue a study of opportunities presented and their use.

CHAPTER IV

DIOCESAN ORGANIZATION AND PROGRAM

THE first essential for publicity in dioceses is a diocesan publicity organization. Such organization will deal with the national Department of Publicity in certain parts of its work; it will perform certain other functions of a purely diocesan nature; and it will find a third extremely important part of its work in contacts with and publicity development in and through, the parishes and missions.

A diocese has the unquestioned right to determine the form of its publicity organization. The important thing is that there shall be in every diocese and missionary district some form of publicity organization, and that it shall be alive and at work.

In dioceses that have the Bishop and Council form of organization, there will be a Department of Publicity, on the same plane and with the same authority as the other departments. In other dioceses a publicity committee or council or commission or board will be set up by proper diocesan authority. Whatever the form of organization, experience has shown certain considerations to be absolutely necessary if effective work is to be done:—

1. The publicity organization must be a part of the whole diocesan organization, co-ordinated with the other parts. It should be created by canon, and under no circumstances should it be an independent or self-created body. The Bishop should be, ex-

officio, head of the organization, and its work should be subject to his approval.

2. It should not be a one-man organization. Larger dioceses will find it advisable to employ a full-time Director or Secretary, but he needs the help of others. The work requires the interest and service of men and women of varied talents, both in the determination of program and policy and in the actual prosecution of the work.

3. The organization should be such as to make it evident to the people of the diocese that Church publicity is recognized by the diocese as an integral and necessary part of Church work.

4. The organization should have at its disposal an appropriation of money, made by the diocese, and should not be driven to attempt to finance the work through private gifts.

5. The organization should include in its membership, in addition to representatives of the clergy and lay leaders, some persons whose profession is publicity. Practical publicity experience, as possessed by newspaper men and advertising men, is essential to success and progress. Such men and women are available in every diocese.

6. The organization should have a headquarters, the address of which is made known to everybody in the diocese. The volume of work may not justify maintenance of an office exclusively for publicity purposes, but there should be some one address to which inquiries may be directed, from which ma-

terial is issued, and where literature and supplies are in stock. If there be a diocesan headquarters, that is the proper place for the publicity organization.

The organization should have adequate facilities for typewriting, addressing and mailing, and for mimeographing, multigraphing or other duplicating process. Mechanical equipment will, of course, be for the use of other diocesan departments as well.

7. The organization should include: Director or Secretary; Director of News Bureau (who may be also the correspondent of the National News Bureau); Diocesan Distributor (in charge of distribution of diocesan and general Church literature); and Editor and Manager of the diocesan paper.

In many dioceses several of these offices may be held by the same person. That will depend upon the amount of publicity activity and the state of development of the work. In many dioceses the Executive Secretary will perform some of these duties. Where there are such combinations, the offices should be considered distinct, publicity duties to be performed as representing and under control of the publicity organization.

Some dioceses employ a salaried, full-time publicity officer. In others it would be quite advisable to pay for a part of the time of an experienced person. The danger must be recognized, that the diocesan organization will look to its paid officer to do all the work, whereas it is impossible to secure best results in Church publicity unless each member of

the organization has specific duties and is performing them.

8. The publicity organization should hold regular meetings and diligent effort should be made to assure that every member is making a definite contribution to the publicity work of the diocese. "Figure-heads" should be avoided; each member should be a productive, working unit, all members co-operating in carrying on the diocesan Publicity Program which has been adopted by the organization and approved by the diocesan convention.

THE PROGRAM

The diocesan organization should prepare a Program of policy and work, and present it as a basis for the proposed budget to the diocesan convention. The Program should be given wide publicity.

A Program is needed even if it is not possible for the diocese to include in it at once every suggested form of Church publicity. All that can be undertaken should be set forth and provided for.

Much more will be done when there is a Program to follow, and only through an annual Program will the diocese reach the goal of a complete Program.

Details of the Program will vary in the different dioceses. It should take into consideration the general principles of Church publicity as outlined in Chapter I of this book. The work of the diocesan organization is, with relation to the diocese, similar to the work of the national Department of Publicity, with relation to the general Church. A careful

study of Chapter II of this book, with diocesan requirements in mind, will reveal principles and specific opportunities easily adaptable to diocesan needs.

The Program should be planned after a careful study of publicity opportunities and possibilities in the diocese. It should include the use of certain printed matter originating in the diocese; the use of general Church printed matter and periodicals; the use of the secular and religious press; and the definite task of aiding parishes and missions in the use of all available publicity media.

The Publicity Program may well take the form of a schedule or calendar. A story to the newspapers now and then when someone happens to think of it, is not a right use of publicity. If the results which publicity may be expected to produce are to be realized, Church publicity must be a continuous, unremitting, never-ending process. There is something to be done at every season of the Church Year, in every month and in every week.

Every diocese issues miscellaneous printed matter from time to time. Its purpose may be to inform, to educate, to raise money. The publicity organization should assume the task of making sure that publicity principles apply to every piece of printed matter issued; that its story is well and convincingly told; that its form is the best for the purpose; that its cost is right; and that its distribution and use are thoroughly planned in advance.

Much printing money is wasted because someone has a brilliant idea for a leaflet or book, with the vaguest sense of how it could be used after it is

printed. Printed matter on shelves can accumulate nothing but dust. The only way it can promote the Church's work is by being read by someone. Obvious, of course, but a visit to the cellar or stock room of many diocesan offices will prove that it is not always remembered.

CHAPTER V

THE DIOCESAN PAPER

THE most important piece of printed matter originating in the diocese is the diocesan paper. Every diocese should have a diocesan paper, whether it can afford one or not. The ability of the paper to arouse interest and stimulate giving is such that the diocese cannot afford to do without a paper no matter what it costs.

In dioceses with large urban populations the paper may be a monthly with one or two summer issues omitted. If circulation is largely rural it should be published every month of the year.

To say that the diocesan paper should go to every Church family in the diocese seems inexcusably trite. But there are large and important dioceses that would not assent to that proposition; or if they assented to it in principle, they would deny its practicability.

The way to distribute a diocesan paper is by mailing it to every home, under the Pledge Card Plan, which permits mailing at the second class postage rate. In no other way is it possible to reach the people who most need to be reached.

Some dioceses print large, well-edited, beautifully illustrated and handsomely printed magazines, sent to subscribers who pay a dollar or more a year. The people who subscribe are interested, active Church people, the very people who need the paper least. Invariably the subscription list is small. In the list

of such papers there is probably not one that goes to more than one-tenth of the Church homes of the diocese. Surely it would be better to send *some* information to all Church homes, even if it were only four or eight pages, attractively but cheaply printed. Such a paper being small in size and easily read in half an hour would have a better chance of being read than the elaborate 32 or 64 page magazine.

There are two stock objections to free distribution of diocesan papers. The first is financial. The elaborate paper has a paid subscription list and it carries profitable paid advertising. If the paper were sent to all the homes the subscription income would be lost, and advertisers would not patronize a free paper. All of which is true. The diocese that accepts the principle that publicity must reach the *whole* Church, not merely the active and interested few, faces the necessity of paying for its printed propaganda. The paid subscribers will be lost; the advertisers will drop out. Both losses will be blessings in disguise.

The money of the paid subscriber will not be lost in reality. He will continue to read the free paper; probably he will increase his giving through the regular channels. The small amount that he paid for the diocesan paper will come back in increased giving. The new readers, the thousands of inactive, uninterested Church people, are being roused. If the paper is well-edited and well-written, it will of itself bring many of these thousands back to interest and activity, expressed in service and in giving.

There is too, the question of ethics in soliciting

advertising for Church papers of limited circulation. Such advertising cannot possibly pay the advertiser. The advertiser considers it a hold-up but is afraid to refuse. The solicitor knows that he cannot promise returns to the advertiser, but gets the business by preying on the fear that influential Church people may be offended if the advertisement is not placed. On moral grounds, it's a queer business for a Church to be engaged in! Any publicity man knows that an advertisement in a Church paper will not pay, if the circulation is only a few thousand and the rate is from \$25 to \$75 a page. The same investment in other periodicals would buy 25,000 to 100,000 circulation.

The diocesan paper is better off without paid advertising, and the thoroughly distributed paper will pay for itself many times in actual increased giving of money to the Church.

The first time a diocese is called upon to make a relatively large appropriation for the diocesan paper, it is apt to be a painful procedure. It is a venture of faith in Church publicity. It will be profitable, given sound publicity sense and trained publicity experience in the subsequent production of the paper. If the freely distributed paper fails to pay, in the financial sense, the responsibility lies with the publicity organization. It may need a new editor, or new members who know how to write publicity that will bring results.

Most clergymen and laymen believe they can write advertisements, and edit a paper, and handle publicity. Most of them are mistaken. Advertising

and Publicity are highly-paid professions. The same trained skill that makes possible liberal dividends to stockholders of a department store, may often be had by the Church for the asking, or for a merely nominal fee for part-time service.

The other objection to the freely distributed paper is that people will not read free literature. Actually they do not read any literature unless there is some reason why they should read it. People do not read their magazines and newspapers from cover to cover. Reading is a selective process, and whether or not a particular magazine, or a particular story in it will be read, depends first on its ability to arrest attention, and then to sustain interest until it has been read completely.

People will read the diocesan paper if it attracts them. They will not read every page of it nor every article on any page. They will read some articles, if those articles possess attractive force—pulling power. That is true whether the paper is paid or free.

Free literature is used throughout the business world. If the manufacturer of an automobile wants to sell you a car, he does not ask you to buy his catalog. Recently one of the largest automobile companies distributed a catalog that cost \$4.00 a copy to produce. The expenditure was a wise one. It paid. Billboard advertising is profitable. It is used by some of the most astute advertisers in America. Billboards *force themselves upon the attention*. They are not enclosed, to be shown to a

avored few who have purchased tickets of admission.

Church publicity must be an investment. The diocesan paper especially, must be an investment. It must be wisely, skillfully made. So made, it is a profitable investment for any diocese. It is carrying to people throughout the confines of the diocese, news of local activities, some information about the world work of the Church, the facts and figures that Church people are entitled to know, words of inspiration from the Bishop and other diocesan leaders, material to supplement the work of speakers at campaign time, things that must create interest and the desire to help.

Making the diocesan paper a profitable investment, it has been shown, depends largely on selection of the right people to edit it, to contribute to it, and to distribute it. If the right people are found, technical details will be competently handled. It would be well for all diocesan publicity organizations to study the wisdom of standardization throughout the Church, as to size and quality of paper stock of diocesan papers. This would make possible a future development of syndicated news and illustrations from national headquarters.

The careful editor will study the make-up of his pages carefully, and develop a plan that stresses an important topic on each page. His heads will follow this system. Each page will be a unit with a "big story," and other matters of lesser importance will fill in the space, with heads of less compelling attention value.

The most economical size that permits effective page lay-out is approximately 9 x 12 inches. On a page of this size it is possible to carry a leading article with well displayed head; illustrations, and a considerable number of shorter items. It is not unusual to see the page of a diocesan paper with four or more articles, all carrying the same size and style of head; four claims on attention, all of equal urgency. It is like the fable of the boy who called "wolf" too often. Nothing stands out above the dead level of uniformity.

Heads should carry the suggestion of life—immediate interest. This is best secured by the almost universal rule of newspapers, that every head shall contain an active verb.

Paper stock selected should permit use of half-tone cuts of at least 100 line screen. Paper that will take half-tones of 120 line screen would be better, as the diocesan paper can then print any illustration that has been used in *The Spirit of Missions*. Hundreds of such cuts are available and may be borrowed from the national Department, for use in diocesan papers.

Elsewhere in this book will be found suggestions to writers of publicity. What is said there is particularly applicable to everything that goes into the diocesan paper. The paper must carry news. It must have real, live interest. It must have outstanding features that will attract, and assure reading. To illustrate, many diocesan papers print the Bishop's Diary, in solid columns of text. Every Bishop's Diary contains one or more outstanding

news items, and it is a pity to bury such valuable matter in a long, chronologically arranged story which will be read by few people. The news items should be selected from the diary, re-written and displayed so as to make reading certain. Other papers print important Convention addresses unrelieved by display. Attractive heads, and sub-heads that will break up the story and emphasize its more important points are of the greatest value in getting the message to a larger number of people. They get the story read; the other method fails to attract and interest readers.

Printing and paper costs of diocesan papers should be scrutinized thoroughly by people who know how to buy such things. Many diocesan papers could be manufactured in more attractive style at smaller cost. Enough money should be spent to secure good paper and good printing; anything above that is unjustifiable waste. Especially must the publicity organization guard against the Churchman who is a printer, or a printing salesman, and who believes that he is entitled to the Church business, whether he is equipped to handle it economically or not.

Diocesan publicity organizations should know that the national Department of Publicity is intensely interested in increasing the effectiveness of diocesan papers, and is anxious to help. Where a diocese is wrestling with technical difficulties, it is possible, usually, for a member of the national Department staff to confer with diocesan officials and aid in working out some practicable plan. Such service is

extended freely and willingly, within reasonable limitations of time and cost.

The diocesan paper fails in its greatest usefulness if it becomes entirely local. It is the official organ of the Bishop and of the diocese, but its purpose should include the dissemination of diocesan and parish news, the promotion of plans and activities of the diocese and of all diocesan organizations, the creation of a diocesan corporate sense, and in addition it should support and promote the national Program of the Church. Support and promotion of the Church's Program should not be intermittent, just before the fall canvass. Publication of news about the work of the Church in the world creates the desire to share in it. There should never be an issue of a diocesan paper that fails to carry some news of general or missionary interest. To make it possible for editors to do this, the national Department supplies its service of news notes and special articles, from which diocesan editors may select suitable material to fit the space they are able to spare. Such material helps to develop the sense of stewardship and create in the minds of the people the consciousness that they are members of the Church; the whole Church, not merely of a certain parish or mission.

CHAPTER VI

THE DIOCESAN NEWS BUREAU

THE function of the diocesan news bureau is to secure publicity for the Church in the local secular press; to supply diocesan news of national interest to the religious press; and to attend to the placing with local newspapers of stories sent out by the National News Bureau.

It is a work of extreme importance, but will not require the full time of the person who does it. In some dioceses the news bureau is operated by the Publicity Director or Secretary, in others by the Executive Secretary, and in still others, by some member, clerical or lay, of the publicity organization, assigned to this work and responsible for its prosecution. Invariably the director of the diocesan news bureau should be a member of the diocesan publicity organization.

The diocesan news bureau requires a close contact with the parishes and missions of the diocese or missionary district. From them will come much of the news to be distributed. The bureau will collect and send out such material, as well as news originating in the diocese itself. Its handling of material received from the National News Bureau will consist usually of supplying a local lead for a national story, and transmitting it to the papers in proper form and at the proper time.

In the larger cities, most of the Church weeklies

have special correspondents. The diocesan news bureau will, in such places, co-operate with the correspondents, aiding them to secure the news they want, rather than dealing directly with the papers.

The diocesan bureau will send to the National Bureau, any news that seems to be of more than local interest and suitable for use nationally by the newspapers and press associations throughout the country.

The work of the diocesan news bureau requires the service of someone who has had publicity experience. Its success depends on the ability of its director to judge news values, and to write stories in the style and form that the newspapers want. The experienced news writer recognizes news when he sees it, he finds news where there seems to be none, and he knows how to prepare it. The inexperienced writer misses the really important news as a usual thing, and prepares it in amateurish fashion that makes its rejection almost certain. Newspapers operate under pressure and at high speed. They have not the time to take amateur stories, find the news in them, and re-write them. They have a right to expect that news sent to them shall be real news, and written in newspaper style.

If material submitted is really news, judged by the standards of the secular press, and if it is professionally prepared, the amount of space given freely by the papers is much more than any diocese could afford to buy at advertising space rates, and in the form of news it is extremely valuable and effective in molding favorable public opinion.

Suggestions as to preparation of news stories and establishing contact with newspaper offices, may be found in the discussion of parochial news bureaus. They will be useful to the inexperienced diocesan worker, but it is to be hoped that most dioceses will have experienced people in charge of this work, which is distinctly professional in nature.

It is hardly conceivable that there should not be in every diocese and missionary district, some man or woman engaged in newspaper work, who will be glad to contribute technical skill to this particular work. The task is merely to find the right person.

The National News Bureau is ready to co-operate with diocesan bureaus, supplying instruction and advice as to organization and methods, as well as details of handling the news stories it sends out through the diocesan bureaus.

Diocesan officials should not fail to confer with the National Bureau about plans for organization, and annual programs of work to be undertaken.

CHAPTER VII

OTHER PARTS OF THE DIOCESAN PROGRAM

PUBLICITY PROMOTION IN PARISHES

IF it is conceded that publicity is a valuable means of advancing the Church's work, it also must be conceded that publicity must be utilized not only in the general Church and in the diocese but in every parish and mission as well.

In the parishes are two distinct classes of leaders. One class lacks knowledge of a kind of publicity worthy of use in the Episcopal Church. Publicity to these people means cheap sensationalism, clap-trap and ballyhoo, and they are very properly prejudiced against it.

If publicity in the Church is to be universally used, men of this type must be acquainted with the fact that there is another kind of publicity, one suitable for Church use, and then publicity consciousness must be developed so that the need for the right kind of publicity will be felt.

The other class is composed of clergy and lay leaders, who know that publicity is needed, and who want to know how to use it to advantage. This is a rapidly growing class. Men are clamoring for information; what to do; how to do it; actual application of publicity principles to the needs and facilities of their own parishes.

It becomes the task of someone to supply what these people want. Whose task is it?

The national Department has duties quite clearly defined by Canon. All Departments of the National Council deal with dioceses rather than with parishes. Can the national Department of Publicity ignore diocesan organization, and go directly to parishes and missions with publicity first-aid? The national Department does not so interpret its function or its authority.

Where a diocesan publicity organization is properly set up, and includes the right men and the right equipment, the national Department can co-operate intensively in work with parishes. Where such a diocesan organization does not exist, the work fails to reach the parishes and no progress is made.

The national Department may suggest plans and general principles and disseminate basic information about methods, but it cannot undertake to study local situations and conditions and provide material and method, ready-made for local use. Yet it is not unusual for the Department to be asked by parishes, actually to serve as their personal and individual publicity counsel, to develop a parish publicity program, to supply advertising and news material, and to put the program in operation.

The need for such service exists, but it is a diocesan responsibility. Education in publicity need and publicity application is probably the most important function of the diocesan organization, more important, even, than the very important functions of conducting a diocesan paper and a diocesan news bureau. And this most important function, unfortunately, is not generally recognized by diocesan

publicity organizations, with the result that the use of publicity in the parishes languishes, being in a far less developed state than prevails in diocese and in the general Church.

It may be said that no diocesan organization can undertake to act as publicity counsel or manager for its parishes and missions, and this is probably true; but the diocesan organization can work much more closely with the parishes than can the national Department, and if it promotes adequate and capable parish publicity organization, the result will be secured without the necessity for such individualized service.

The thing that is really important is that the diocesan publicity organization shall include in its program a detailed plan for publicity education and promotion in its parishes and missions. Few diocesan programs recognize this duty, in spite of its obvious importance.

The national Department can serve the dioceses by assisting them to develop a method of co-operation with their parishes. It can work generally toward development of publicity consciousness throughout the Church, preparing the way for the specialized co-operation to be provided by the diocesan organization. It cannot take the place of the diocesan organization—nor can it be content to see Church publicity end with the diocese, as is so often the case. Unless the parishes can be taught to use local publicity in the promotion of their own projects, as well as for the benefit of the dioceses and of the whole Church, the ideal of an informed, in-

telligent, active membership throughout the Church will never be realized, nor is it possible to see how the evangelistic message of the Church can ever be carried to the world outside, on a large and generally effective scale.

The Episcopal Church may be proud of its progress in the use of the best type of publicity in promoting its general and missionary work. In some dioceses publicity is used with splendid effect and in accordance with the best traditions of the journalistic and advertising professions. In the parishes the situation is by no means so happy. In most of them publicity is still in the dark ages, though there are gropings toward the light. Considering the parishes as a whole, it may be said that the only thing existing, so far as publicity is concerned, is an opportunity. This is the situation that is demanding immediate attention, the most urgently pressing problem confronting publicity organizations everywhere.

VARIOUS PUBLICITY METHODS

In addition to the diocesan paper, the diocesan news bureau and the parish promotion work, the diocesan publicity department will make use of all available propaganda methods. Printed matter to promote the annual campaign, to further the work of diocesan missions, as well as the literature of the various departments, will be prepared in whole or in part, by the publicity organization.

With relation to printed publicity of all kinds, the diocesan organization may sustain the same relation

as that of the national Department to the National Council and its Departments.

Several dioceses have already learned the great value of motion picture presentation of diocesan missionary and institutional work. A diocesan motion picture is a thoroughly profitable investment, but it requires technical knowledge and extremely careful planning, both in production and subsequent use. The national Department of Publicity will co-operate with any diocese that is planning such publicity, and give all possible help in assuring a picture that is up to standard mechanically, and made at a minimum cost. It cannot undertake to make motion pictures for the dioceses, but its experience, including the results of quite exhaustive research, is at the service of any diocese or missionary district contemplating motion picture presentation of its work.

Most of the diocesan motion pictures now in use show the lack of just such guidance. To be effective, the Church motion picture must be able to compete in interest with the secular picture. The tendency is to show everything and every person, with little action, and without attempt to build up a climax of interest that shall result in giving of service or money. Most diocesan pictures would be greatly improved by severe cutting, and most of them have cost more than they should have cost.

In some dioceses, and at some times, profitable use may be made of posters, billboards, direct-by-mail publicity, and the radio. The diocesan publicity organization should study the local situation,

with an eye to use at some time or other, of *every* publicity method that can be of help in promoting the Church's work, or to create favorable public opinion regarding the things for which the Church stands.

It has been suggested that the publicity office should have necessary mechanical equipment, typewriters, addressing machine, duplicating machine. Where the volume of diocesan work is small, it is entirely possible to work out an arrangement to do multigraphing or mimeographing, as well as addressing, for the parishes at cost plus a small margin of profit to cover maintenance of the machines. This is a useful and helpful service for the smaller parishes and missions, and will enable them to use printed and direct-by-mail publicity more effectively than would otherwise be possible. Such a service could perhaps not cover the entire diocese, but it could be used by all the smaller parishes and missions within easy distance of the diocesan headquarters.

PART III
PUBLICITY in PARISH and
MISSION

CHAPTER VIII

PARISH ORGANIZATION AND PROGRAM

IN the parish, as in the diocese, publicity can be handled best by an organization composed of competent and experienced people, including people whose training fits them to make a thorough survey of publicity needs and resources; to select suitable and available publicity methods; to write news and miscellaneous publicity acceptably; and to care for the detail of gathering and distributing publicity material.

The national Department is often asked to supply ready-made publicity campaigns for use in parishes. The use of such material is seldom to be recommended. Conditions are so different in the various parishes and missions that there is no form of organization, or program of activities, that could be suggested as fitting in all cases. Parishes in large cities, in small cities, in towns, and in rural districts, face different problems. A parish in a city that has other parishes will encounter problems differing from those of a parish that is the only one in its city. The size of a parish and its financial strength enter into the problem.

While conditions are so varied, and the problems so diverse, there are certain basic considerations which apply in all cases:

1. The rector should not attempt to handle parish publicity unassisted. Even if he has had publicity

experience, the work should be in charge of an organization which includes men or women with newspaper and other publicity experience. Such people are to be found in nearly every congregation.

In the exceptional case, where no such people are to be found, excellent results may be secured by forming the publicity organization of younger members of the congregation,—persons who are willing to *study* Church publicity, and to work along lines suggested in this book, with the advice and co-operation of the diocesan publicity organization.

Wherever possible, however, the experienced persons should be found. The service required is of a technical nature. Members of the Church who have this technical knowledge can be induced to supplement their gifts of money with gifts of service.

A rector should have a voice in the work of the publicity organization, but he should permit capable people to exercise their initiative, and he should be willing to accept the judgment of trained experts in a field that they know and that he does not know. The rector's task, after finding the right people for publicity work, is to encourage and stimulate; to make sure that they have the Church viewpoint; to curb any tendency toward sensationalism, insisting upon the highest standards in everything that is sent out; to supervise the work, with a minimum of interference.

2. Every parish should have a publicity organization and a program. If news is to be given to local papers, someone should attend to it systema-

tically. If a parish paper is to be published, its production and distribution should be carefully organized. All the various forms of publicity that are to be used should be assigned to someone for attention at the proper time and in the proper manner.

The first business of a parish publicity organization is to make a survey and decide what publicity methods are available and desirable; then to formulate a policy for the use of these methods; to prepare and adopt a program for the year, and to arrange a schedule or calendar showing work to be done, when it is to be done, and which members of the organization are responsible for it.

3. The parish organization may be a department of the parish council or a committee appointed by the rector. In very small parishes it may be one person appointed to serve as Publicity Director. The one-man organization is never the best arrangement and is rarely to be recommended.

Whatever the form of organization, it should be given necessary power to act and it should be provided with the funds needed to carry out the program adopted. The publicity budget should be a part of the parish budget. Publicity is an investment and not an expense. Even the smallest parishes and missions can appropriate a sum of money annually to be expended for publicity. The amount appropriated may be small, in most instances should be small, but the publicity organization needs some money to spend and it will spend it to the advantage of the parish and of the work, in every case.

Expenditure of money for publicity will come back promptly in increased offerings. It is the one parish budget item that is absolutely certain to pay large tangible dividends. There should be no hesitancy in any parish about making a publicity appropriation. There will not be, if the publicity program is sound, and if the members of the organization are capable.

4. As in the case of the diocese, the publicity organization should be such that publicity will be recognized throughout the parish as an integral and necessary part of Church work.

5. The organization should have headquarters. Whether this should be in the parish house, in the rector's study, or at some other place, depends upon circumstances. But it should be known generally, where it is possible to reach a responsible person on any matter pertaining to parish publicity.

6. In all but exceptional cases the publicity organization will be made up of volunteers. Some very large parishes pay for part-time service of someone with publicity experience. Others assign publicity as a part of the duty of a business manager, parish secretary or other paid member of the staff. The larger parishes will have no difficulty in working out a suitable arrangement, while most parishes will continue to depend upon the service of volunteer workers.

The size of the organization will depend upon the extent of the program. A publicity program

in any parish or mission, large or small, urban or rural, will include items exclusive to itself, but will almost certainly include at least these activities:

Editing and distributing a parish paper;

Parish news bureau, to supply Church news to local papers, and to diocesan papers;

Advertising in newspapers, city dailies or country weeklies;

Distribution of *The Church at Work*;

Promotion of circulation of *The Spirit of Missions* and of the Church weeklies. (The diocesan paper not included here, because it should be sent to all families under the Pledge Card Plan.)

Bulletin boards, posters and other outdoor publicity;

Maintenance of Parish mailing lists;

Direct-by-mail publicity; letters, cards, leaflets, campaign literature, etc.;

Promotion of Church publicity; supplying advice and help to other departments of parish work that need publicity.

CHAPTER IX

THE PARISH PAPER

ANY person who has not investigated the matter would almost certainly assume that the parish paper is used universally. Accurate figures are unobtainable, but the national Department's estimate is that not more than 25% of the parishes and missions of the American Church have any form of parish paper.

Yet the parish paper is the heart of the parish publicity program. It is the one medium that can take, regularly and continuously, some information about the parish, to every name on the parish list, active or inactive, interested or uninterested.

In the opinion of any publicity expert the parish paper in some form would be considered indispensable.

It is probable that no one would question the value of the parish paper. In parishes without it, the reason given would be, "can't afford it," or "no time to do it." As the parish paper is studied it will appear that there is no parish that cannot, in reality, afford some sort of paper, and that there is ample time for its preparation, in any parish that has formed a publicity organization.

The parish paper should head the list of all publicity projects to be undertaken, in *every* parish. There might be exceptions, but in all likelihood

they would be limited to parishes made up of blind people, or of people who cannot read!

The universal necessity for some form of parish paper is emphasized because of what the paper is able to do; a value based solely on performance. Therefore, once it is known to be desirable, it becomes necessary to answer the question, "What is the purpose of the parish paper?"

PURPOSE

A study of many parish papers would reveal a surprising diversity of aim. Some papers are merely service leaflets, others emphasize music or the rector's personality. There are papers that carry Church teaching, lists of parish officers and organizations, appeals, notices, reports, general parish news, personals, jokes, (?) community news, poetry, diocesan news, and general and missionary items.

Always recognizing that local conditions vary, it may be said that the real purpose of the parish paper is:—

To convey to *all* the people of the parish, the current parish news and some Church news of wider interest (diocesan and national), together with some material that is educational, inspirational and devotional; all tending to influence opinions and conduct toward the purposes for which the Church exists.

It is evident that the parish paper is more nearly a newspaper than a magazine. The tendency is

toward weekly papers, rather than monthly magazines, though some parishes are issuing large and attractive monthly periodicals, usually supplemented by a small service leaflet distributed at Church services.

FREQUENCY

The decision to publish weekly or monthly depends largely on the financial resources of the parish publicity organization.

The weekly paper may be very inexpensively printed. If mailed to the parish list, as it should be, any saving in printing will be offset by the expense of postage, required four times a month instead of once a month.

The monthly magazine, if it is to be useful for a whole month,—not glanced through once and then discarded,—must be attractively printed, and must be illustrated. It cannot carry current news. No monthly periodical can be a newspaper. It permits the use of longer and more serious articles, and of more teaching.

Its weakness lies in its inability to compete in interest with other magazines, its inability to supply the week-to-week parish news in which people are most apt to be interested, and the natural tendency to fill it with clippings, quotations and "boiler-plate," rather than with carefully prepared matter written with the special interests and needs of a particular people in mind.

To be considered also, is the problem of getting people to read Church papers. This problem does

not exist among the "saints," the dependable few in every parish, but it does exist as soon as one steps outside that small circle.

It is probable that the little weekly paper, made up of short items, and which may be read in ten minutes, stands a better chance of being read and of influencing opinion and conduct, than does the larger monthly magazine, coming less frequently and demanding an hour or more of reading time. There are exceptions, of course, but ordinarily the weekly paper is to be preferred to the monthly magazine, and the latter should never be used without a supplementary weekly service leaflet.

FORMAT

The parish paper reflects the idea and the purse of the man who makes it. In format, extremes noted were a 3 x 5 inch mimeographed card, on the one hand; and on the other a 32-pages-and-cover booklet, handsomely printed on coated stock, with numerous half-tone illustrations, page size 9 x 12.

There is no good reason why parish papers should be standardized, though size, style and stock should be determined with cost figures in mind. Some parishes choose odd sizes and paper unnecessarily costly. Others select sizes and shapes that render attractive page make-up impossible, and reading difficult.

There are booklet sizes that can be turned out by any printer at minimum cost, because the paper cuts without waste, and the forms can be run econom-

ically on ordinary printing presses. There are other sizes that are awkward to handle, that must be folded and stapled by hand, and that cut with considerable waste from any suitable paper stock.

The ordinary sizes of paper suitable for parish papers are 25 x 38, 28 x 44, 32 x 44 and 38 x 50. A sheet 25 x 38, it will be seen, will cut without waste, sixteen leaves (32 pages) of a paper 6 x 9 inches allowing for fold and trim. A page 6 x 9 is to be recommended for general use. It cuts to advantage, it permits pleasing make-up, and it is economical to print.

Economical printing prices cannot be secured if the editions are very small. Some printers consider it impossible to handle economically any press run that is less than 500. Perhaps 300 would be a fair minimum for printing economy. This fact is responsible for the many mimeographed and multi-graphed papers. They are entirely practical, if a parish has the mechanical equipment, and the congregation is too small to require the minimum edition of a printed paper. Such papers can be a single sheet, 8½ x 11 inches, or better, the same sheet folded in half and printed as a four-page paper. The 8½ x 13 size used by some parishes is awkward and unattractive.

Printed papers may be made with any desired number of pages; a single sheet printed on one side or both sides, four pages, and multiples of four pages. The four-page paper, 6 x 9, is a good starting point for the smaller parishes. It can be at-

tractively made up, it requires no stapling or binding, it is conveniently folded for mailing, and it will carry from 1,500 to 2,500 words of text, depending on type size and page make-up.

The kind of paper selected depends on whether illustrations are to be used. The only excuse for glossy, coated paper, which makes type matter difficult to read, is when fine-screen half-tone cuts are to be used.

A good grade of "super" (super-calendered) stock, will take half-tones of 120 line screen, the style of illustration used in *The Spirit of Missions*, and is good enough for most purposes.

Antique finished paper is practically unfinished, not having been calendered, i. e., ironed. It has a rough, uneven surface, technically called "low finish." Sometimes it is used for one-page papers.

Egg shell finish is produced by using antique or unfinished paper and calendering it until it has the appearance of the shell of an egg. It takes type matter well, and line cuts may be printed on it.

Machine finish, known as "M. F.," is smoother than antique. It is used where bulk and fine half-tones are not required.

English or textbook finish is a high grade M. F. *The Church at Work* is printed on this stock which takes half-tones of 100-line screen.

The weight of paper used for the parish paper is governed by the number of pages. The paper of few pages needs a heavier stock than the paper with more pages. Any paper selected should be

completely opaque and have sufficient body to be pleasing to handle.

Paper of every kind is made in several weights and is sold by the pound or ream. The usual count is 500 sheets to the ream. Weights range from about 40 to 200 pounds to the ream. Printers will submit blank "dummies" of various papers so that it is possible to know in advance just how the parish paper will look and feel—its bulk, and its mailing weight.

In some instances it may be found profitable to buy paper directly from the paper house, making a separate contract for printing the parish paper. Elsewhere it may be more economical to contract with the printer to deliver finished papers.

It should be unnecessary to say that paper selected should be white; the only possible exception would be cream or a pale India tint. Yet there is a parish paper printed on atrocious green stock and one that uses a particularly repellent pink paper with blue ink.

Black ink on white paper is attractive and readable. Nothing else is as good for the parish paper.

TYPOGRAPHY

Type selected should be simple, clear and easily read. For some unknown reason, most printers want to use many styles and sizes of type in every page of composition. It is necessary constantly to be on guard against this. One well-chosen type style in its various sizes, should be enough for display, and one size and style for text.

It is unjust to ask anyone to read a page that is difficult to read. It is much better to print a message of 1,000 words and have it read, than to print 5,000 words in microscopic type that will not be read by anyone. Many parish paper editors do not seem to believe that. They crowd their papers with closely set columns in 6 point type, which cannot be read with comfort by anyone, no matter how perfect his vision.

Type of the size known as 8 point should be the absolute minimum for parish paper use, and usually it should be leaded, that is, spaced between the lines by insertion of thin strips of type metal. The 10 point size, as used in *The Spirit of Missions* and *The Church at Work*, is much more readable and attractive than 8 point.

This paragraph is set in 8 point solid:

Church Publicity is the process of making information public, to the end that men's opinions and conduct may be influenced toward the purposes for which the Church exists.

This paragraph is set in 8 point, leaded 2 points:

Church Publicity is the process of making information public, to the end that men's opinions and conduct may be influenced toward the purposes for which the Church exists.

This paragraph is set in 10 point solid:

Church Publicity is the process of making information public, to the end that men's opinions and conduct may be influenced toward the purposes for which the Church exists.

This paragraph is set in 10 point, leaded 2 points :

Church Publicity is the process of making information public, to the end that men's opinions and conduct may be influenced toward the purposes for which the Church exists.

If a parish paper is set in 10 point, for all stories of considerable length, it is permissible to use a size smaller for short paragraphs of miscellaneous material used to fill in odd corners, ends of columns, etc., and known as "filler."

Laboratory tests have proved that long lines are difficult to read. A type line of about four inches is about the maximum for easy reading. Therefore it is better to make up a page in two or more columns than to run type lines clear across the page.

PAGE MAKE-UP

Pages should be made up in units, with a dominating story on each.

Headlines are intended to do two things : first, to arrest attention and assure that the story shall be read, and second, to give some information to the hasty reader who peruses nothing but the headlines. Therefore, the headings of any story need to tell something. Most parish paper headlines are mere labels. Note the vast increase in attention value obtained by placing in each head, an active verb. Contrast these headings, selected from a parish paper :

1. THE CHOIR CAMP
2. FORTY CHOIR BOYS
SPEND HAPPY WEEK
AT CAMP WOODRUFF

The second head is worth all the additional space it requires. A person who reads the head without reading the story will know that the choir boys were given a week's vacation, that it was spent at Camp Woodruff, and that they enjoyed it. A reader of the first head knows nothing. It does not tell him whether the choir camp is something merely projected, something that does exist, whether anyone went to it, or whether they had a good time if they did go.

SOURCES OF NEWS

Editing the parish paper requires news sense, and the ability to write concisely and interestingly. Considerable space is given to the subject of news writing, under the topic, The Parish News Bureau, and the suggestions made there are applicable to the handling of news in the parish paper.

The editor will be obliged to collect news, to judge its value and general interest, and in most cases to re-write it in proper style.

Some of his sources of news are:

1. The routine life of the parish: The Sunday and week-day services; the meetings of the vestry and various parish organizations; the men's club

dinner; the young people's convention; the Church School Commencement, etc.

2. The Church in the Community: Its share in community and welfare activities.

3. Surveys: The annual every-member canvass; results of the survey of a newly developed real estate operation; facts and figures from a study of a foreign settlement on the outskirts of the parish; a neighborhood canvass for Church school pupils.

4. Special Services: Visiting preachers and speakers; visitations; Lenten services; Good Friday, Easter and Christmas services; summer services on the church lawn; parish meetings.

5. Sermons and other educational and inspirational material supplied by the rector.

These are merely suggestive, and are but a few of the available sources of purely local material for parish paper use. But the parish paper should be more than local. It should carry items of diocesan interest obtained through the diocesan news bureau, and every issue should contain something of general or missionary interest. The news notes prepared by the national Department of Publicity, and sent to any parish free on request, will provide all such material for which space can be found.

SYNDICATE PAPERS

In some quarters there is a demand for "boiler-plate," or "patent insides," for parish papers. This

is matter of general nature, supplied for local use. It may be stereotyped matter, shipped from a syndicate and inserted in the paper by the local printer. More usually it is a partly printed parish paper, supplied by a syndicate. The pages left blank are printed locally. The partly printed papers are sold by the syndicate, or in some instances are supplied free, the publisher making his profit from paid advertising carried by the syndicated papers. Another form of service is that in which the parish sends its news items to the syndicate, which prints and supplies a completed parish paper, containing the local items, general matter, illustrations and advertising.

Without discounting the usefulness, under certain conditions, of such partly-printed papers, it must be said that they cannot compare in value with the well-edited, locally printed paper. Any parish has enough news to fill a paper, given the organization to collect and prepare it. Costs may be reduced by the use of a syndicated service, but such savings are apt to be at the expense of effectiveness. Syndicate papers are not always parallel in thought and teaching with the ideas of the rector. Material intended for use in various churches, or for use in the various Christian communions, is bound to be colorless and it is quite questionable whether the interdenominational papers have any place in the average parish publicity program.

Local news and announcements, the rector's material, with diocesan stories and use of the notes

supplied by the national Department, would seem to cover all ordinary needs.

It has been said that if a syndicate service is to be applied by anyone, it should be an official service from Church headquarters. The national Department asked the opinion of the clergy as to the advisability of such a service, but their vote was negative.

DISTRIBUTION

Like the diocesan paper, the parish paper fails in effectiveness, if it does not go to everybody. The idea of spending time and money and brains to produce a good paper, and then limiting its circulation to the interested few, is wholly indefensible. If the parish paper has any value whatever, the only way to capitalize that value and put it to work, is by sending the paper to every family on the parish list.

Some parishes do this, and find the expense of postage a good investment. Other parishes distribute the paper at Church services, so that its only readers are the people who come to Church. A few parishes continue the ancient and obsolete practice of sending the paper to paid subscribers only, seldom more than ten per cent. of the membership.

If the message is worth sending to anybody, it is worth sending to all, and complete distribution pays. The uninterested person may not read the paper, but its weekly visit is a reminder that the Church is waiting, that the Church is interested, that he is a part of it. It is the point of contact, quietly exert-

ing its influence, and some day interest will be caught, conscience will be roused, and the inactive Churchman will become active again. This is the experience of many rectors. The parish paper brings back the uninterested; this in addition to its value in sustaining the interest of the live membership and keeping them informed about current events in the parish.

People lose contact with a parish very easily. Let a man stop going to Church for six months, and he forgets even the hours of services in most cases. The parish paper is not a substitute for the pastoral call, but it is the rector's first assistant in the task of bringing back those who have dropped into carelessness and indifference.

The parish paper will cost money. How is it to be financed? There is but one correct answer. The parish paper should be financed from the budget of the parish. It is just as much a necessary parish expense as is coal for heating, electricity for lighting, or music for the choir.

There should be no extravagance in the make-up of the paper. It can be attractive without being costly. There is slight difference between the printing cost of five hundred and of eight hundred copies. The additional paper and printing cost to supply the whole parish list is a negligible matter. Postage does mount rapidly, yet it is the cheapest possible delivery and is worth what it costs.

Some small parishes and rural missions have parish papers delivered by members of their Boy Scout Troops or Young People's Societies, a plan

that is effective when well organized and carefully checked, but less effective than post office delivery. Under certain circumstances a parish paper may secure second-class mailing privileges, at the rate of $1\frac{1}{2}\phi$ a pound. As the pound rate is not permitted on papers to be delivered in the city where the paper is printed, second-class entry is only of value when many of the people of the parish live outside the city or town in which the paper is published. For second-class entry a paper must carry a fixed quantity of general—other than local—news.

Costs of parish papers vary to an extent that makes it impossible to give helpful figures. There are mimeographed papers that cost nothing except the paper stock used, and elaborate magazines that cost \$900 or more a year.

The national Department of Publicity secured information from 726 parishes that print papers. The minimum amount expended was \$15.00 a year, the maximum \$960.00, exclusive of postage or other distribution cost.

The parish paper may be made to cost what the parish can afford to spend for it. Perhaps \$300 a year would be a fair average figure for a small, well-printed paper, distributed throughout a congregation of 300 families.

Information about the requirements for second-class entry may be secured from any Post Master.

Some parish papers carry advertising, a custom to be discouraged. What has been said on this subject

with reference to the diocesan paper is even more true in the case of the parish paper. It has already

Secular advertising simply has no place in the parish paper. It cheapens and weakens it. The temptation to finance a parish paper by means of paid advertising should be strenuously resisted.

The parish paper should be a purely religious and educational paper. It should be a paper which is not only a source of information but also a source of inspiration. It should be a paper which is not only a source of information but also a source of inspiration. It should be a paper which is not only a source of information but also a source of inspiration.

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CHAPTER X

THE PARISH NEWS BUREAU

A PARISH news bureau does for the parish what a diocesan news bureau does for the diocese, and the National News Bureau for the general Church. It has the responsibility of collecting, preparing and distributing parish news to the local newspapers, to the diocesan paper, and to a limited extent, to the nationally-circulated Church papers.

A rector of a parish does not have the time for this work, and usually he lacks the training and inclination for it. If this kind of publicity is to be secured, the task must be delegated to a member of the parish publicity organization, and for this work in particular a man or woman with newspaper experience is desirable. City parishes should have little difficulty in finding some qualified person for the work. Rural and small town parishes may not have among their communicants any person who has newspaper experience, and the suggestions following are intended to help the inexperienced person who believes in the value of newspaper publicity and desires to learn at least the elements of the work, that it may be utilized to the advantage of the parish and of the whole Church.

The director of the parish news bureau is not a press agent. A press agent not infrequently must create news; the parish news bureau does not make news. It collects news, writes it in a style accept-

able to the papers, and distributes it to the right members of newspaper staffs, at the right time, and in usable form.

The director should know the people with whom he has to deal. He should establish and sustain a cordial personal relationship with editors of local papers. His calls at newspaper offices should not be too frequent, they should be timed at hours when editors are least busy, and they should be directed to the end that editors shall learn to put confidence in the news that will come from time to time from the parish bureau.

Trustworthiness is a first requisite. If editors are shown that Church news coming from the bureau is real news, judged by newspaper standards, that it is prepared professionally, so that there is little need for re-writing, that stories submitted will tell the whole truth, that good judgment will be exercised as to when stories are submitted,—there is every probability that most of the items sent will find their way into print.

To send real news, the director must know news when he sees it. To prepare news properly, he must have some knowledge of news-writing, and a certain acquaintance with the style and standards of the papers for which he writes.

To exercise good judgment as to when news should be sent, he must be in touch with *all* news. He would not send a long story, insisting that it appear on the day before, or the day of, an important election. Nor would he feel aggrieved if his story should be crowded out by the account of

a disastrous fire, or even by a story about a local political or domestic scandal.

Amateur news writers are apt to put a high value on the stories they prepare. Actually no story possesses any value until it is in print. The trained reporter sees in print only a fractional part of what he writes. Clergymen in particular are prone to believe that whatever they prepare for publication should be printed in the precise form it is submitted, without re-writing or cutting. Study of news style and of space limitations would quickly reveal the utter impossibility of realizing such expectation, and its unreasonableness.

News must reach the papers in ample time before the "dead line,"—the hour when forms must close and papers be made ready to go to press. Local editors will advise cheerfully as to the time stories should reach them, the days of the week when news is apt to be scarcest, and other details of the utmost practical value to the director.

Newspapers do not have a prejudice against religious news, general opinion to the contrary notwithstanding. On the contrary, newspapers know that the Church and its activities are real sources of news, and they want it. But they want it to be real news, not thinly disguised propaganda. Newspaper editors are the best judges of what newspaper readers want. It is their business to supply what their readers want and will read. Editors spend their lives in study of that particular problem. Church publicity organizations too often have to learn by unpleasant experience that their judgment

cannot be set up against that of editors as to what ought to be printed, and the form in which it ought to be printed. In such controversy invariably the newspaper is right, and the inevitable result is that the Church news does not get into the papers.

PREPARATION OF MANUSCRIPTS

The appearance of a news story as it lies on the editor's desk, may have some bearing on its chances of getting into the paper. One of the Church weeklies complained in an editorial: "There are rectors and parish secretaries who know how to write copy that an editor can hand to a linotype operator, but most of the material that comes to us is written in longhand, or if typed, is single-spaced, and written on both sides of the paper. Also, most of it comes thoroughly padded with unimportant details that can be of no interest to anyone."

If a story is worth the time and energy required to write it, surely it should be submitted to a periodical in proper form. The propaganda of secular interests goes to the press bearing every earmark of the professional news-writer. Why should religious matter be submitted in careless, amateurish style that tends to keep it *out* of print?

There is nothing particularly technical or professional about the preparation of a manuscript for the press; it is just a matter of applying sound common sense. A few simple suggestions, accepted and applied, will assure that manuscripts receive respectful attention in the editorial office. Whether they

get into print or not will then depend on their contents.

Have copy typewritten. Write double-space on opaque white paper, standard typewriter size, 8½ x 11 inches. Write on one side of the paper only. Start the first page half-way down the sheet, leaving the upper half blank for use of the head-writer. Do not write heads. The writer cannot know the size or style of head that will be needed. If the story is long, a very brief synopsis may be given on a separate sheet.

Number the pages. Do not pin or clip them together. See that they are in proper order, fold twice and mail in a long envelope, first-class postage, and be sure that there is sufficient postage.

If photographs are to be sent, put them in the same envelope. Write on the back of each print, very plainly, a caption that is fully explanatory. Add "Return to," and owner's name and address. Publishers are not under obligation to return photographs, but they will often do so. Photographs to be used for cuts should be sharp, contrasty, glossy-finish prints, unmounted.

Anonymous contributions are not accepted by reputable periodicals. The author's name and address should appear at top of the first page, and if the story is an advance, not to be printed before a certain date, put at the top of the first page a release line, "For Release December 5." Matter that may be used at any time may bear the line "For Immediate Release." In newspaper parlance, any written matter is a "story."

Large metropolitan newspapers prepare for use of their employees, style books, containing their rules for punctuation, capitalization, and other special requirements. Directors of news bureaus may secure copies of local style books, and they will repay careful study. In smaller places, careful study of the papers themselves will show the director local usage in punctuation, abbreviation, etc. Follow the rules of the paper invariably, whether you think they are correct or not. If editors know that your material does not have to be read and corrected for style, they are grateful and receptive. The *Style Book of The New York Times* may be purchased by anyone, and is especially helpful to the student of newspaper style. Other books listed in the Bibliography on page 148 will be helpful. Especial attention is called to "Newspaper Reporting and Correspondence," by Grant Milnor Hyde, and published by D. Appleton & Company, New York.

WHAT IS NEWS?

The comprehensive and entirely satisfactory definition of news is yet to be invented. There are so many contributing factors that even the newspaper editors fail to agree.

The famous definition of Mr. Adolph S. Ochs, owner of *The New York Times*, is that "News is anything that informs."

Mr. Will Irwin is responsible for the statement that "News is any variation from the reader's picture of the normal."

Three interesting definitions, written by as many newspaper men, are these:

"News is information, more or less timely, more or less interesting, about *life*."

"News is an event, occurrence, or development, which at a given time will interest a large number of the particular group or groups to which we make our appeal."

"News is the immediate record of the most interesting, important and accurate information obtainable about the things man thinks and says, sees and desires, plans and does."

To be of benefit to the Church and thus to justify its preparation and presentation, Church news must also be Church publicity, a distinction of considerable fineness, and one that offers to the writer his most difficult problem. A story must be news, according to any definition, or to all definitions; news values can never be sacrificed, yet the story's principal purpose is to influence men's opinions and conduct toward the purposes for which the Church exists.

A definition from an unknown source presents the distinction and is of value to the aspiring writer of Church news-publicity:

"*News* is current, interesting and truthful information from the point of view of the one who desires to be informed; while, *Publicity* is current, interesting and truthful information from the point of view of one who desires others to be informed."

That is a clever and accurate word-picture of the tight rope upon which the writer of Church news is compelled to walk.

Ordinarily the commonplace is not news; but the startling or unusual is news. A news story is not an advertisement of something. The newspaper man believes, justly, that advertising should be bought at space rates.

A newspaper must be interesting. In these days of many newspapers, few readers are content merely to be informed. They want to be informed in a manner that holds their interest. There is so much to read that people will not read things that do not interest them, at least they will not read such things in current periodicals. The newspaper that succeeds is the one that interests the greatest number of readers. Circulation is necessary to success, and circulation depends upon interesting the readers.

The desire to interest readers is behind the whole question of news values. News is primarily the account of the latest events, but more than that, it is the account of the latest events that interest readers who are not connected with these events. Still further, it is the account of the latest events that interest the greatest number of readers.

Realizing that the story must be of interest to the greatest number of people, the writer must think about the sort of people to whom he is writing. He must interest the people who read the periodical in which his story is to appear. Hence he will not write the same story for his local newspaper that he will write for his diocesan paper or for a Church

weekly. If the writer can visualize the reader and write something that is bound to interest him, the story is certain to be printed.

Even the character of the daily paper must be considered. Here is wide variety. Someone once said that "there are newspapers intended for average American readers; there are other papers intended for people who cannot think; and then there are the tabloids, intended for people who cannot read or think." Something of an exaggeration, but containing an element of truth to be reckoned with in preparation of a news story. Certainly one would not write the same kind of story for one of the conservative dailies that he would prepare for one of the highly colored journals.

News must be new. A story needs timeliness. Readers want to know what happened today, for yesterday and last week are past and gone. If one failing of news writers in the Church stands out above the rest, it is neglect of this point. Church writers send stories days and weeks after the events recorded, and wonder why editors are not anxious to print their "news," which ceased to be news long before it was put on paper. Events are to be chronicled just as soon as they happen, and the story itself must show that it is new. Every editor hates the word "yesterday" and tries to get "today" or "this morning" into the lead of every story.

Special delivery stamps and telegraph tolls are often excellent investments.

"Distance is a factor in news values. Human beings are local in their interests. They are interested

mainly in things and persons that they know and news from outside their ken must be of special significance to attract them. Newspapers are primarily local, even though they be metropolitan dailies. It is said that New York newspapers cannot see beyond the Alleghanies. It is true that most papers cannot see more than a hundred miles from their printing office. A newspaper's range of news sources goes out from the editorial rooms in concentric circles. Purely personal news must come from within the range of the paper's circulation, because people do not care to read purely personal news about people they do not know. Other news is limited ordinarily to the region with which the paper's readers are personally acquainted, because people unconsciously wish to hear about places with which they are personally acquainted. Any news that comes from outside this larger circle must be nation-wide or very unusual in its interest. The biggest stories in Chicago are worth little in New Orleans."*

Readers of newspapers are interested in loss of life, in big names, in property losses, in unusualness. The human interest element is unfailing. Any story that will make people laugh or cry has value. A story may gain news value by personal appeal or application to the reader's own life. A man reads that the price of bread has gone up two cents, not because he is interested in the economics of the advance, but because the increase affects his own daily expenditures.

*Mr. Grant Milnor Hyde,

Every story is printed because it has a "feature." "Feature" is the word newspaper men use to signify the essence of news value. The element of the story that makes it interesting and worth printing is the feature, and writers of Church publicity display a positive genius for burying the feature in the last paragraph of their story, instead of putting it where it belongs, in the lead.

The feature may be a prominent name, a large list of fatalities, a significant amount of property destroyed, or merely the unusualness of the incident. Every newspaper "plays up the feature" in lead and headlines. In writing a story it is essential that there shall be a feature and that it shall be emphasized in the lead.

The "lead" is a short paragraph containing the whole story. Many metropolitan papers limit a lead to forty words. Get every important fact into the lead, then expand the facts in following paragraphs. Write plain simple English. Avoid fine writing, mannerisms, superfluous words, words not generally understood. Newspaper columns are not the place to prove the writer's knowledge of Greek, Latin, French, or any language other than simple, clear-cut, concise English.

Facts are to be stated just as simply and briefly as possible. Do not express opinions. They appear only in editorials. Write short paragraphs each with a complete thought. Study from the dictionary what a paragraph is; many writers apparently do not know.

When a story is well paragraphed the editor can

fit it into the available space merely by cutting off the final paragraph or paragraphs, without necessity of re-writing. See that the story is complete and inclusive, so that it can end with any paragraph, even with the first.

Put into the story, and usually into the lead, answers to the questions: Who? What? When? Where? How? Why?

Many stories written by amateurs are hopelessly editorial. Study local newspapers and the Church press. Notice the kind of story that they print, the style of writing, the obvious style rules. It is entirely possible to be interesting and original and still to conform to the rules of news writing.

THE FIELD

News of the Church may appear in the secular press or in the religious press. For most writers the secular press means the local newspaper, though there is a growing demand for special articles in the cultural magazines and for religious material of general interest to be released through press syndicates.

In preparing stories for the secular press eliminate arbitrarily anything that is not news. Sermons usually are not news, as they seldom have the essential "feature." Some papers print sermons in the magazine or family section, but their value is limited. They will be read only by the people who want specifically to read a sermon and not by the mass of people who select their reading by the attention value of the headlines.

Parish news is not often suitable for the publications of the general Church. Unless the story deals essentially with activities of the National Council, its missionary enterprise, the promotion of the Program, or is of Church-wide significance, it cannot be used in *The Spirit of Missions* or *The Church at Work*.

The Church weeklies are more than magazines and less than newspapers. Their requirements are readily understood from study of their columns. They circulate throughout the country, hence they must print material of general interest. Purely local items are not suitable for their use.

Diocesan papers are more localized. The range of acceptable material increases as the territorial range decreases. Hence, the diocesan paper can use any story that presents news of interest to any considerable number of people in the diocese. Editors of most diocesan papers complain of the difficulty of securing suitable material from the parishes. Correspondents should ascertain when diocesan papers go to press and make sure their copy is in the editor's hands at the proper time.

PICTURES

Newspapers welcome photographs of the right kind, but to appear in newspapers pictures too must possess news value. A portrait is news if it pictures a person who is news; not otherwise. Any other photograph may be a news picture if it is connected with an actual news event. Pictures that are merely pretty may once in a great while find places in

Sunday rotogravures, but the chance is so remote that it affords no opportunity for the purveyor of Church news.

Mr. Frank A. Eaton, of *The New York Herald-Tribune*, has said: "In the first place, unless the event or person pictured is of unusual importance, I give preference to picture subjects in this order of classification: Local, national, foreign. The less the picture savors of publicity the better chance it has. You might emphasize the increased publication possibilities of closeups rather than long shots, human interest rather than scenic effects, oddities rather than the conventional. Supply complete data on each picture so that adequate captions can be written, remembering that oftentimes the caption will put over a rather commonplace picture."

In discussing news pictures, Mr. R. H. Torrey, of *The New York Evening Post*, said: "Pictures would be most attractive if they related to something in current news, or were likely to fit expected developments in events in the social or political history of new or changing countries.

"Too many pictures are stiff groups without action, or of buildings or still life, with little attractiveness. There is so much competition nowadays among picture agencies, and graphic editors have so many good pictures offered to them in relation to what they have room for, that a photograph must be definitely interesting and attractive to find a place, and the fact that a picture illustrates the work of some worthy organization is not alone enough to get it by."

When there are news events of real importance in the parish, papers will send their own photographers. It should be needless to say that news photographers should be treated courteously and given every possible aid in securing the pictures they want. There is at times a tendency to regard the news photographer as a nuisance. Usually this is pure affectation. Men who are of enough importance to appear often in the public eye are most apt to submit to being photographed with cheerfulness and good humor. The best way to make sure that a photographer will be objectionable is to refuse to let him have what he has been sent to get. If he is a good photographer he will get his picture, whether he has permission or not and whether he receives co-operation or not. If given reasonable co-operation he will make his picture at a convenient and appropriate time and will be glad to avoid any unpleasantness.

It is occasionally necessary to remind some clergymen that newspaper men are usually gentlemen, accustomed to be treated as such!

REPORTERS

What has been said of the news photographer is true of the reporter. Newspapers will send reporters to cover important events, and the job of a good reporter is to get the story for which he has been sent. He is reasonably certain to get it, whether persons to be interviewed are willing to co-operate or not. The director of a news bureau is indeed fortunate if his relations with local papers

are such that he may have reporters assigned to cover important events. His work is reduced to a minimum. It is his business to see that the reporter gets to the right person or persons with the least waste of time; that he is received pleasantly and courteously; and that he is given the facts that he needs.

Reporters will welcome prepared synopses of news stories in connection with conventions, anniversaries, unusual services, noteworthy visitations, and the like. They will work with the news bureau if given half a chance, and their good-will is of the utmost value. Incidentally, the good reporter may be trusted. If treated with entire frankness, he will present a news story in the way it ought to be presented. If told that a certain matter is not for publication, he will respect the confidence. He has no desire to distort facts. If news is distorted, it is usually the result of carelessness in giving information to the papers, so that they lack essential facts which should have been supplied.

If news is incorrectly reported, or distorted through obvious fault of the newspaper, the situation may be called to the attention of the papers, but pleasantly and courteously. Such a necessity will rarely arise if newspaper reporters are given full information and are led to depend on the news bureau for facts, names, nomenclature, titles, etc.

The authors of "Informing Your Public," (Association Press) have this to say about the newspaper reporter:

"Reporters do not have roving commissions.

They are given special assignments or special fields whose news they are expected to cover. The proper relationship with the reporter and his paper will not be fostered by running after him or seeking to impress him with any idea of getting something for nothing. He will appreciate evidence of your desire and alertness to turn over to him information which his paper will welcome. Ask him the kinds of news and information his paper wants, and assure him of your desire to provide that material, or to aid him in getting it, especially in the field of your own particular interest.

"Has the door of your private office been open to newspaper men? Have you considered questions from reporters as impertinences? Have you been somewhat timid in meeting them? Have you been a little superior to them? Have you taken the trouble when a reporter inquires for information, instead of referring him to someone else, to get the information for him yourself? Have you looked upon the newspaper reporter as a prospective member of your organization? Have you considered it worth while use of your time to help him get the facts?"

The reporter may be a real asset to the parish publicity program. He is worth cultivating.

FEATURES

Some newspapers run a religious column or department, print a weekly sermon, a Sunday school lesson, or other feature of religious nature. Some papers that do not carry such departments would

do so if the alert and capable news bureau man were to suggest it and offer to supply the material. In one city at least, a popular daily column is edited by the rector of the leading Episcopal Church. Most of the work is done by the parish publicity man. It is excellent publicity, and the work is well done.

SENSATIONALISM

Local papers should be studied with an eye to features beneficial to the work of the Church. There are bound to be opportunities for occasional full-page illustrated stories for Sunday magazine sections. The rotogravure sections provide opportunity for occasional use of high-grade news pictures. There are papers that print a daily Scripture text, a daily sermonette, odd paragraphs of inspirational material; all of which may be turned to advantage by the news bureau that seeks opportunities and grasps them.

The fact that newspapers will print sensational stories presents a constant temptation to the news bureau director,—a temptation that must be steadily resisted. In the Publicity Program of the Episcopal Church,—national, diocesan, parish,—there is no place for sensationalism. Yellow journalism is not the province of the Church. News may be manufactured, and it may be of such unusual nature that it will certainly be printed. But that kind of news is *not* influencing the opinions and conduct of men *favorably* toward the purposes for which the Church exists.

By way of illustration, note the following story

that appeared in the leading daily newspaper of a western city:

In tribute to the "greatest of all carpenters," the Rev. Arthur L. Pratt, pastor of St. Stephen's Methodist Church, preached yesterday from behind a carpenter's bench instead of a pulpit.

His sermon subject was "The Carpenter of Nazareth" and honor guests at the service were members of the thirteen trade organizations comprising the Building Trades Council. A men's chorus, garbed in white overalls, replaced the customary choir.

Their selections were supplemented by a special musical program, played on saws and nail kegs by James McKenzie and Herbert Valentine.

The church was decorated for the occasion to resemble a huge carpenter shop.

It is to be hoped that the example is an extreme one, but it is by no means an isolated example. There are many men, in many of the denominations, who seem to act on the principle that any course is justified if it gets their names into print and if their "stunts," often approaching the blasphemous, bring curiosity-seekers to the Church services.

A Baptist Church in the South announced a Boy-and-Dog night, inviting all boys of the community to attend accompanied by their dogs. A middle west minister, a Methodist, boasted in a public ad-

dress that he filled his church by announcing a sermon on the Bread of Life, at which loaves of bread supplied gratis by a local baker, were distributed to the congregation. A New York publicity-seeker told the Church Publicity Division of the International Advertising Association that on a summer night he had several tons of cracked ice piled around his pulpit, and during the sermon attractively garbed young women passed glasses of ginger ale to the congregation. He seemed proud of this unique achievement in what he considered to be Church publicity.

May it be said with all possible emphasis that publicity stunts are of no real value. They are repellent to anyone possessed of even elemental good taste and sense of the fitness of things. They are of no conceivable assistance in preaching the Gospel. They are to be considered absolutely unthinkable by publicity workers of the Episcopal Church. Any publicity organization finding in its membership any person who favors them, needs an immediate change in personnel.

In some quarters there is opposition to Church publicity. The reason for it has grown from the misuse of publicity by people who lack good taste, principle, or both. Church publicity belongs on the highest plane. It is a thing of dignity. It should shun the self-seeker, the "publicity hound," the personality that seeks exploitation. It should never descend to the shabby business of discovering sensations that will fill empty Church buildings. Its aim is the same as that of the sermon, the pastoral call, the work of the parish visitor. Its method is en-

tirely legitimate, entirely dignified, entirely fitting. There is no parish that need hesitate to make use of it, and there is no parish that has the slightest justification for its abuse.

It is better to lean backward than to risk violation of the sound basic principle of Church publicity as suggested by the definition in Chapter I. Where there is the slightest doubt about the propriety of any news story, put it in the wastebasket. The Church does not need dubious publicity, and it will do harm both to the work of the Church and to the use of publicity in advancing it

CHAPTER XI

PAID PUBLICITY

MORE than thirty years ago Mr. Nathaniel C. Fowler said that the unsuccessful business man and the old-fashioned Churchman both say "we cannot afford to advertise." They continue to say it, in the face of the modern developments in advertising and the proved fact that advertising, in this day, is almost an essential of success in any field of human endeavor.

The newspapers will print Church news whether churches advertise in their columns or not. There is little ground for the argument that the Church should advertise as a partial repayment to the papers, or to express the appreciation of the Church to the press.

The reason that churches, many of them, ought to advertise is the same reason that prompts business houses to advertise; it pays. Whether we like it or not, the fact remains that the vast amount of money spent by the industries for advertising space is profitable. Business houses employ advertising to convey to the public information that is not news, but that tends to create favorable opinion and action in regard to whatever they produce and sell.

The Church has important information to convey to the people; information bound to produce important results. Use of advertising to convey the message of the Church does not bring Christianity down to the level of common barter. All that is

good in the conduct of business, and in the use of advertising, can be and should be applied to the extension of Christianity.

It is not suggested that every parish ought to advertise. There are parishes in which newspaper advertising could not be of service. There are many others in which the Church's message may be carried forcefully and effectively in the advertising columns of daily and weekly newspapers.

Church advertising whose apparent object is the glorification of a particular church or man, meets with general disapproval. The prejudice existing against Church advertising is due to the feeling that it is neither dignified nor right for congregations to be, or even to seem to be, in competition for adherents and support. Such prejudice—and the volume of it is vastly overestimated—is justified by certain examples of the misuse of Church advertising. Any existing prejudice will be dissipated just as soon as the Church shows that it understands how to advertise; learns the principles of advertising and applies them.

There is little Church advertising that can, even with considerable charity, be called good advertising. The national Department of Publicity some time ago solicited samples of advertising from all parishes that use newspaper space. The results were meagre, and with few exceptions, the samples submitted were commonplace, unattractive, unconvincing. Most of them were more or less elaborate invitations to come to Church. Many of them exploited a preacher or a choir. A few attempted to

trick people into attending Church by announcing a sensational sermon topic. In few of them was there any evangelistic message, the one thing that ought to be in every Church advertisement, no matter what else is omitted. But in spite of the pitiful display of bad advertising copy, most of the men who submitted samples said that their advertising was profitable. If that sort of copy is profitable, what might be accomplished by a nation-wide use of good Church advertising copy?

Most Church advertisements indicate that the writer has never studied the principles of copy-writing; that he has never read a book on the subject; that he has the vaguest sort of idea what to advertise; and that he has never thought of consulting some member of his congregation who may be an advertising expert, willing and anxious to help in the preparation of Church advertising that will produce results.

What do we mean when we speak of results from Church advertising? Minor results that advertising can and does produce are increased attendance at Church services, and increased offerings. These are to be considered as by-products. They are by no means the main objective.

The paid advertisement in the daily newspaper is the one message that has a reasonable chance of reaching the unchurched. That is why it should carry, invariably, the evangelistic message. The advertisement can set people to thinking about the "One Thing Needful" that is lacking from their lives. It can stir consciences. It can impel people

to place themselves within the sphere of influence of the Church. It can be the beginning of a process that leads to Baptism, to Confirmation, to activity in Christian service.

If the advertisement is considered a tool to be used in bringing men to Christian knowledge and experience, it cannot be treated lightly. It cannot be dashed off in a few minutes by an untrained and inexperienced writer. It cannot be flippant or frivolous. It cannot be made to foster the personal pride of a preacher or of a professional choir. It must be prepared in the same way that any conscientious Church worker prepares any other project intended for the advancement of the work of the Church in his community—seriously, deliberately, earnestly, prayerfully.

As nearly everyone believes himself capable of writing a newspaper story, so does everyone believe himself capable of writing an advertisement. Actually advertising copy is the most difficult of all writing. Space is costly and limited. Every word counts. The task of influencing a vast audience by a few printed words, is one that business men consider worth large sums of money. Men spend years in study of the advertising profession. Salaries paid to expert copy writers are among the highest in the business world. A certain writer of advertising copy for an insurance company is paid \$1,000 for each advertisement. A writer of automobile advertising is said to receive \$500,000 a year for his services. Advertising is a profession, and it has enlisted many of the most brilliant men in America.

It is fair to concede that there is much in advertising that the Church does not want. There is no reason why anyone who is willing to study advertising principles cannot learn to prepare advertisements that will be useful. A person who can think, who can write simple, direct English, who knows something about how people's minds operate, and who is willing to study and practice, writing and re-writing indefatigably, can write Church advertising that will be of real service in behalf of the objects for which the Church exists.

CHAPTER XII

NEWSPAPER ADVERTISING

THE newspaper is the most important medium for Church advertising. It reaches everybody; it is found everywhere. City parishes may make use of the great dailies, and there are few rural parishes so remote and isolated that their people are not reached by the country weeklies.

The advertising approach differs from that of the news story. In the advertisement the message may be propaganda, open and undisguised. The paper is not responsible for the message, other than to take reasonable precautions to assure that advertisers are reputable, and that their propositions are bona fide and presented with a degree of truthfulness.

The advertisement carries the name of the advertiser, and he is responsible for the statements made. Hence the advertisement affords opportunity for freedom of subject and of presentation not possible in news columns.

It may be said that Church advertising is still in its infancy. Its possibilities lie ahead and there are inviting opportunities for the pioneer who dares to experiment and to do things for which there is no precedent.

WHAT TO ADVERTISE

There is disagreement among advertisement writers as to *what* a Church should advertise. It is easier to be negative than to be positive in set-

ting that question. Obviously there are things that ought not to be done in Church advertising. There is no real difficulty in determining *what* to advertise, if the paid advertisement is considered a part of the entire parish publicity program, to convey to people not reached otherwise, information not possible to impart by other means. That is to say, the newspaper advertisement is pure propaganda.

Propaganda for the Church means—and it is often forgotten—something intended to gain support for the opinions and the courses of action for which the Church stands. Propaganda is intended to *propagate*, and propagate means to cause to multiply and spread.

Thus propaganda may attract people to the services of the Church, it may create public opinion favorable to the Church, it may counteract influences unfavorable to the Church. Openly it seeks to enlist the interest and co-operation of those who read, regardless of whether they are members of the Church, members of other communions, or members of no Church at all.

Information can be propaganda, and a most important function of the advertisement is to tell the world about the Christian religion and the Christian Church from the viewpoint of the person who writes the copy.

The average person who is not a member of a Church family knows nothing at all about the Episcopal Church. To him it is a queer sort of body that considers itself different from and better than other communions; that reads its prayers out of a

book; that dresses its clergy in peculiar garments; that was certainly founded by Henry VIII; and that is not far removed from Romanism, hence open to considerable suspicion.

Newspaper advertising can counteract and correct such misunderstandings, and to an extent enlighten the ignorant outside of the Church. Perhaps it can aid in the enlightenment, even, of the ignorant *inside* of the Church. Certainly it can present to people who do not know, a true picture of the Church and of the religion that the Church exists to nurture and propagate.

It will be seen that the newspaper advertisement affords an opportunity for evangelistic messages, and no piece of advertising copy is complete without such a message.

In 1922 the national Department asserted that the objectives of Church advertising should be:

1. To interest the person or class of persons addressed, in Christianity;
2. To interest them in our interpretation of Christianity;
3. To get them into the Church services;
4. To teach them Christ.

It would not be easy to improve upon that list of objectives. In it are propaganda, information, teaching, evangelism. With these objectives always in mind, it is rather a simple matter to decide *what* to advertise in the newspapers.

WRITING ADVERTISING COPY

The first essentials of an effective advertisement are (a) that it shall be seen, (b) that it shall be believed, and (c) that it shall be remembered.

If copy is placed in a paper that actually circulates, and if it is typographically attractive, it is bound to be seen, perhaps not by all readers of the paper but by a considerable number of them.

There are two classes of Church advertising: one that is merely an announcement of a coming event, and one that aims to inspire action. Advertisements of the first class will be believed as a matter of course. They are recognized as announcements and are interesting to people who are seeking the particular information imparted, and to a small number of casual readers. They have a legitimate place in Church publicity, but have no general appeal, and lack entirely any inspirational or educational value.

Much Church advertising that is of the first class, ought to be of the second. This is the advertising that carries an inspiration to follow a suggested course of action, matter that may appeal to people not interested in the Church or in any form of organized religion. Such copy must be *believed* if it is to exert a beneficial influence.

In the gaining of belief, one starts with a statement that is bound to be believed—that is already believed. The next statement may present a new idea, but because the introductory remark was believed, the statement following is apt to be believed. The writer seeks to build confidence throughout his

copy and Church advertising requires the development of confidence and belief, just as much as does commercial advertising. The writer must not assume that because his advertisement carries the name of a church, it will be believed by every reader. On the contrary the printed assertions of religious bodies are quite apt to be viewed with suspicion, and the copy carries the full responsibility of convincing the reader of the truth of the claims presented.

How may it be assured that the message of an advertisement shall be remembered by some at least of the people who see it and believe it?

One of the simplest ways is by *repetition*. A single impression is fleeting, but a succession of impressions will be remembered. If one would memorize a poem, the usual method is by repetition. It may not be the best way to memorize, but it is the only way known to most people. Utilizing this principle in advertising does not mean printing the same copy day after day. Repetition of unchanged copy is usually to be avoided, as readers recognize the advertisement and will not read it.

The principle of repetition may be used to advantage by advertising continuously in the same paper, in the same relative position, on the same day or days of the week; or by repetition of a suggestion or idea expressed in various ways; or by use of a picture, catch-line or slogan that identifies the advertiser and creates in the mind of the reader an impression favorable to whatever it may be that is advertised.

A second means of assuring that advertising shall be remembered is through *intensity* of impression, which may be secured by size of space, manner of display, illustration, or forceful style of the copy.

A third means of assuring that the advertising message stays in the mind of the reader is through use of the principle of *association* of ideas. An advertisement may suggest that the reader go to a certain church at a certain time, and may remind the reader that his mother went to church. The advertisement may bring indirectly to the reader's mind a long chain of hallowed and precious memories, creating not only an impression favorable to the advertising message, but the impulse toward action, and that sort of advertisement is sure to be remembered. It may be said that sentiment is dangerous in most advertising. If used with unerring taste and unusual skill it possesses a powerful appeal, but misuse is extremely easy and can make the advertisement and the advertiser repellent, or ridiculous.

Then one may exercise *ingenuity* to assure remembrance. It may appear in typography, illustration, display lines, or in the copy itself. An advertisement totally out of the ordinary will attract attention and it will be remembered. But extreme care is required to make certain that the effect of the ingenious advertisement is favorable, and that it is related definitely to the thing advertised.

It is quite possible to see an advertisement that one considers "extraordinarily clever," and miss entirely the message it is intended to convey.

Amateur writers usually try to tell too much in a single piece of copy. Church advertising must be extremely easy to read, must tell its story in the fewest possible number of words, must avoid the erection of all conceivable obstacles to reading. Even if the long advertisement has an interesting headline, the reader's reaction is that reading it will take some time and it must wait until after the news is read. Of course when the news is read the advertisement has been forgotten—the reader fails to turn back and read it.

The advertisement differs from the news story in many respects, but one of the most important is this: the news article aims to make the "lead" carry the whole story; while the advertisement that tells the whole story in its head or first paragraph is quite certain to fail. The point is that if the whole story of the advertisement can be told in the head, there is no reason for amplification in subsequent paragraphs. There is no good reason for buying any more space than is needed to tell the whole story. Further, if the whole story is told in the lead, the reader's curiosity is satisfied and he fails to read the rest of the advertisement.

An advertisement must arrest attention, and lead the reader step by step to a climax which is, in most cases, the action which the advertiser desires the reader to take; coming to church, writing for literature, clipping the coupon, or whatever the "actline" of the copy may be.

Clarity and precision in choice of words is vital. Every word counts. The space it occupies costs

money. The advertisement claims but a moment of the reader's time, so the message must make its point directly, not by circumlocution. This is no place for fine writing, for long phrases, for sentences that stand indefinitely on one leg. Superlatives are distrusted by readers. Few readers will get the point of a quotation from the classics, a scientific reference, a stanza of poetry or a foreign-language phrase.

As to actual method of writing successful copy, one writer of considerable prominence explains his method by saying that first he studies his subject, gathers his facts, visualizes his readers, and decides on his approach. Then he writes his copy, telling the story at length. This first draft completed, he proceeds to revise it, striving for simplicity, clarity, directness and force. He studies every single word, to see if he cannot use a shorter, stronger word to express the meaning. He aims to carry the sense of movement, action, right through the copy to the final line.

Having written his advertisement in this way, the next step is to eliminate all that is superfluous, all that is not absolutely necessary, all that does not help make the point for which the copy aims. This results usually in cutting the copy about in half. Then comes a re-arrangement of sentences and paragraphs, in the interest of logical impression-building. Finally he writes the headline and other display, and makes a lay-out to show the printer how the advertisement is to appear in type.

That seems a laborious process, but it is highly

to be commended to any writer of advertising copy. An advertisement is not to be "dashed off" in a moment. It does not come by inspiration. It requires thought and study and consideration of a multitude of governing factors, and then endless writing and re-writing—if it is to be a *good* advertisement, effective in doing what it is intended to do.

The conscientious and capable copy-writer takes his work very seriously, and the amateur may well follow his example. Incidentally this seriousness of purpose causes the copy-writer to object strenuously to use of the word "ad." to describe his masterpieces. His business is much too important to be described by an abbreviation. It is well to remember this in dealing with advertising departments of newspapers, and say "advertisement" — not "ad."—unless you wish to be classed as an amateur by the professionals you encounter.

The student of copy-writing will study advertising that appears in newspapers and magazines, but he is not to be deluded into thinking that every advertisement appearing in print is good copy. With all the pains and the money expended for advertising copy, with all the vast organizations that produce copy—the advertising agencies—there is an amazing quantity of poor copy appearing in our periodicals.

The test of a piece of copy is its reaction on someone. The usual method of students is to assume that an advertisement is good because it appears in

a good newspaper, and then to try to solve the mystery, *why* it is good.

The appeal of an advertisement must vary to fit the readers of the particular papers used. A sensational tabloid is not read by the same people who read the conservative daily. The reader of the "true-story" type of fiction magazine is not the same kind of person as the reader of the cultural magazines.

Advertising copy addressed to readers in large cities will probably fail to impress rural readers, and vice versa. So the more intimate knowledge the writer has of the people reached by the newspaper he uses, the more effective his copy is apt to be. This is the reason that syndicated advertising copy is not to be recommended. There are several advertising organizations that supply a copy service for churches. In every one of the services examined by the national Department, the same weakness appears. It is impossible to write for everybody in the same way. Syndicated advertising may be effective and convincing in its reaction upon one reader, in one paper, and in one certain city or town. With other people, in other mediums, and in different locations, it will fail utterly. It is safe to say that the advertisement prepared locally by someone who is studying advertising copy principles, and actually trying to write good copy, will be more productive than the best of the syndicated services.

Parishes not infrequently ask the national Department to supply a syndicated service of adver-

tising copy. The Department declines to provide "canned copy" because it knows that it is not the copy best calculated to do the work that needs to be done in the Church by means of newspaper advertising.

TYPOGRAPHY OF ADVERTISEMENTS

Many a good advertisement has been spoiled by bad typography. The small town printers are by no means the only offenders. Many newspaper offices in large cities seem to consider it necessary to use heavy borders, and many styles and sizes of type, in the set-up of the simplest kind of copy.

It is not necessary for the writer of Church advertising to become a printing expert, but he should know something of type sizes (the point system) the more popular type faces, how to mark corrections on proofs, and the agate line system in general use for measuring advertising space.

Type is measured *up* and *down*, not by width, and each size is identified by its vertical measurement in *points*. A inch of type space measured up and down contains 72 points. By dividing 72 by the size of any type in points we find the number of lines of that type which can be set solid in one inch.

For example, dividing 72 by 8 we find that 9 lines of eight point type can be set solid in a single inch.

Type may be *condensed* or *extended*, these words designating the *width* of the type face.

The em is the usual unit of type composition. It is based on the square of the size of the individual type, as a 6 point em, an 8 point em, etc. The em

is used as the unit of area to determine the amount of matter set in a given space. If typesetting (composition) is bought separately it is charged, usually, at so much per 1,000 ems.

For spacing between lines of type, strips of metal known as "leads" are used. These vary from one to three points. When type is set without leads it is said to be set solid; when with them, it is "lead-ed." Ledged means, ordinarily, an opening of 2 points between type lines. Thus 8 point type leaded will occupy the same space as 10 point solid.

Writers of publicity should master the proof-readers' marks in general use. They are to be found in most dictionaries or in books included in the Bibliography, Part IV.

Advertising space is sold usually, by the agate line. Agate type is $5\frac{1}{2}$ point, and newspapers use it as the measurement unit for selling space. There are 14 agate lines to the column inch, so that an advertisement four inches, single column, would measure 56 lines, and the same advertisement across two columns would measure 112 lines.

Most newspaper columns are $2\frac{1}{8}$ inches wide, length of the column varying with different papers.

Many weekly papers ignore the agate line system and charge for space by the column inch.

Most papers allow a substantial discount for space contracts; so many hundred or thousand lines to be used within a year.

Anyone who writes and prepares copy should secure and study one of the books on typography listed in the Bibliography.

Some advertisers have adopted a rule that not more than three styles of type should appear in any advertisement; a bold face for display, an old style for body matter, and italic for emphasis. It is a good rule for anyone who has the tendency to produce ornate set-ups. Avoid heavy borders and type that is too small. The advertisement is to be *read*, and it must be *easy* to read or it will not be read. Type of 8 point is about the minimum for body matter of advertising copy and 10 point is usually better. If 8 point is used it should be leaded.

Avoid display that is too heavy for the body matter and be conservative in use of display. Too many heavy lines suggest hysteria and repel the reader.

Never sacrifice easy readability in an effort to secure artistic effect. Use italics sparingly—don't emphasize too much.

Avoid the use of a large number of styles and sizes of type in any one advertisement. Consider the attention value of white space and allow ample margins.

Use illustrations in moderation. Too much illustration satisfies the reader's curiosity before he reads the message. If illustrations are to be used, make sure that they illustrate something, that they strengthen the appeal of the copy, and that they are suitable for the paper on which they are to be printed. Line cuts will print perfectly on any news print paper, 65-line half-tones are sure to print well and 80-line half-tones may be used safely with some papers which use high-grade stock and good presses.

Ascertain what cuts can be used by local news-

papers, and what type faces and sizes are carried by the papers in which advertising is to appear. Learn enough about the facilities of the paper to enable you to avoid asking the impossible. Do not hesitate to ask the advertising representatives of newspapers to advise you as to style of set-up. They will gladly assist and advise.

Good copy plus good typography makes an advertisement attractive and assures that it will be profitable, provided it is placed in a paper that circulates among the people it is desired to reach.

SPACE BUYING

Newspaper space should be bought on the same basis as any other commodity. Papers should be asked for a statement of circulation, which should show how many papers are circulated and *where* they are circulated. Enough space should be contracted for to assure an equitable rate and adequate presentation; and the papers selected should be the ones that reach the largest number of the people that it is desired to reach. A rural parish can hardly expect results from advertising, if the available paper has a very limited circulation within the geographical boundaries of the parish. A city parish must decide whether a great metropolitan daily can be used, giving consideration to the fact that the greater part of its circulation may be waste so far as the appeal of the particular parish is concerned.

Local newspapers can be helpful in deciding the best time to advertise, the days of the week and seasons of the year when best results may be ex-

pected. There is no rule generally applicable. In cities many churches advertise only on Saturday,—not always the best plan, as the user of small space is buried among many other Church advertisements. Local conditions must govern when advertisements shall appear. The decision should be made, not in haphazard fashion, but after a careful study of the local situation and conference with the advertising representatives of the local newspapers.

Avoid errors in advertisements by supplying good, clear copy, typewritten if at all possible, and in ample time for you to see proofs. Avoid changes in copy after advertisements are set in type. Such changes are costly. Do the changing and altering before copy goes to the compositor.

When a contract for advertising has been closed, see that its conditions are fulfilled. Have copy ready on time, return proofs promptly, check insertions carefully, and—pay bills promptly. The Church has suffered much, in prestige and respect, by unbusinesslike handling of business affairs—entirely inexcusable in publicity matters, where an efficient parish organization has been created.

COMMUNITY ADVERTISING

In some communities churches club together and insert large advertisements in local papers, these advertisements consisting of a general religious message, and the name, address and, usually, hours of services of all the churches participating. Here again there can be no rule. Such community ad-

vertising has been done successfully and profitably in some places; in others it has failed utterly, and resulted in misunderstanding and disagreement among the various communions. The text of such advertising is apt to be out of harmony with the viewpoint of the Episcopal Church. It would probably be better for all the Episcopal churches of a city to join forces, than for our churches to advertise with other communions.

Parishes may experiment with community advertising, always provided they can do so without sacrifice of principle or dignity. Generally the individual advertisement is best, though it does not solve the advertising problem of the city church that is compelled to buy a large waste circulation, or to limit its advertising to the stereotyped service notice which is of questionable value for all except the centrally-located parish, appealing to a transient population.

As has been stated, newspaper advertising is not advisable for all churches. It is both desirable and necessary for the growth of many churches. Each parish must study its own problem, seeking expert advice and making its decision with all the facts before it. It is very certain that newspaper advertising can bring new life to many a moribund parish, can extend the usefulness of many another parish, and can perform a real service through the distribution of the Church's evangelistic message among the thousands of wholly unchurched people who present the most serious problem and the most arresting challenge to the Church in this generation.

CHAPTER XIII

ADVERTISING LITERATURE

WHETHER or not the parish can use newspaper space profitably, it is certain that there is no parish that cannot make good use of miscellaneous printed matter.

Much printed matter is useless because of the manner of its production. Someone has an idea—writes and prints it. It may be a good idea, but the mere existence of a piece of printed matter does not help the work of the Church. That is one reason why stress has been laid on the need for a publicity program, even in the small parish with few publicity opportunities. The Program will include the service of the parish news bureau, and the newspaper advertising space to be used, and it will include also all the other printed matter that is to be prepared. No piece of printing will get past the manuscript stage unless it is a part of the general plan and unless there has been provided in advance a *definite use for it*.

The printed publicity that can be used by parishes consists principally of letters, cards, leaflets, tracts, posters, window cards, street car cards, railroad station, hotel, apartment house and lodging house cards, directories and year books, Church calendars and programs. Some parishes may use all of these, in others only a few of them may be required for a productive program.

Of all printed matter it should be decided in the beginning that it is to be *good*; which does not mean necessarily that it shall be costly.

Every piece of printed matter, even the cheapest and simplest can be pleasing in appearance, inviting, and easy to read.

A study of printed matter issued by a large number of parishes brings the depressing conclusion that the italicized sentence will convey a novel, even a sensational, idea to many producers of Church printing.

Addressing a social service organization, a speaker said: "Can an organization afford to call upon specialists to gather facts for the public, or busy executives to prepare reports on their work for their supporters, only to have the information given out in a form which definitely lessens the probability that it will be read?" Churches could well ponder that question, and its logical answer.

LETTERS: It is difficult to understand why parishes do not make larger use of form letters. The letter is the most direct of all publicity mediums. It is inexpensive, and if it is a good letter, in text and mechanically, it is certain to be read. For best results letters should be multigraphed, filled in with typewritten name and address, and personally signed. An occasional variation may be a handwritten letter from the rector, printed from a zinc cut.

A neat letter head, white paper and black ink are

best. The ornate heading, gaudy stock and vivid ink, are out of place in Church publicity, though many parishes do not seem to think so.

Letters may be used effectively for all sorts of purposes, educational, evangelistic, informative. They may be sent over the signature of the rector, of the vestry, or of officers of various parish organizations.

Writing a letter that will bring results is a serious business, just as is the preparation of any other piece of Church propaganda. It requires time and thought and some knowledge of what constitutes a good letter.

In discussing the preparation of such letters, an officer of the La Salle Extension University said that they must be tested by the following schedule:

1. Does the letter exhibit knowledge
of the Subject?
of the Object?
of the Prospect?
2. Is the letter Complete?
Logical?
Concise?
Forceful?
Sincere?
3. Is the letter Neat?
Accurate?

It would appear that Section 2 should include the question "Is it Human?"—in view of the tendency

to write letters in a tone of deadly formality, cold and repelling.

Most letters used by churches would be ten times as good if they were half as long.

Two or three very short letters following each other closely will gain many times the interest of one long letter.

When copy is written it is safe always to assume that it is too long and attempts to do too much. One complete idea is about all that should be attempted in a single letter. If the story to be told cannot be condensed into three or four short paragraphs, have it printed in attractive leaflet form and enclosed with the letter. In that event the letter will be devoted to an effort to get the leaflet read.

CARDS: The Government postal card may be a very important factor in the publicity program. It is inexpensive, hence can be used frequently. It may be printed, mimeographed or multigraphed, it may reproduce a message in handwriting, or it may even be a photographic reproduction. The size is limited and the message necessarily brief, a limitation that is an advantage.

Some parishes use postal cards for service notices, for follow-up of people who do not attend church, to maintain contact with young people away in schools or colleges, for all sorts of announcements, and for evangelistic appeal. The postal card may be used effectively for all of these purposes and for others as well.

LEAFLETS AND TRACTS: The use of such printed matter is well-known, and needs little comment, except that in most parishes more of such material should be used, and it should be printed more attractively. Many Church leaflets are printed in type much too small for easy reading and most of them are too long. Too often they are written without a definite purpose in mind, hence they lack point and fail to produce action of any kind on the part of the reader. The small leaflet is not intended to carry a sermon. Its purpose is to make a single point to a hasty reader.

POSTERS AND DISPLAY CARDS: Such printed matter may be widely used, and while it may not produce traceable results, it is of real value.

Cards may be placed in railroad stations, in hotels and lodging houses, in shop windows, in any place where people congregate. Rectors of city parishes complain of the difficulty of establishing contact with people who live in apartment houses. The display card or poster is a very practical help in this difficulty. There are few apartment houses that will refuse to display an attractive Church announcement, and when a pleasant contact is established with the management of a house, it is often possible to get a list of tenants for follow-up by mail.

Posters and cards usually tell too much and are unattractively printed. Most of them are a mass of display type or lettering. Strong, simple set-up is

essential. A touch of color helps, but it must be restrained in tone and quantity—not overdone.

If a considerable number of cards or posters can be used they may be printed, in one or two colors, with good line or half-tone illustration. If only a few cards are needed, they may be hand-lettered by a sign or show card writer. Such cards may be illustrated with pasted-on photographs. Use good stock, only one style and size of letter for body matter, and one size and style of letter for display. Allow plenty of white space between paragraphs and as margin, and write the text with the idea of conveying one thought, and that tending toward some *action* by the reader.

STREET CAR ADVERTISING: If a parish can buy space in street cars that run within the parish limits, without the necessity of using cars that run to distant points (that is usually possible) the street car card affords a real publicity opportunity. Such advertising is fairly inexpensive, and it is read by many people.

Preparation of copy for street car advertising is rather easy, if one keeps in mind the need for maximum attention-value, extreme brevity, and a definite idea to be impressed on the reader; also that the card must make its impression instantly—at a glance. The advertising departments of street railway companies will help with preparation of car cards and their advice is likely to be of value.

DIRECTORIES AND YEAR-BOOKS: These somewhat old-fashioned publicity mediums have a certain

limited value. They reach interested people, *inside* the parish, and may carry inspirational or informative matter. When they are commercial advertising projects, as is often the case, they have little publicity value, though a parish directory is useful to a rector and to various Church workers.

PROGRAMS: The Program used for a Church play, pageant, fair or bazaar is quite useless from the publicity standpoint. It is mentioned here only because many rectors, in a publicity questionnaire, referred to it as a publicity medium. It is entirely possible that a pleasant, informal message, appearing in a Church program, may aid in creating a favorable impression on some visitor, but the chance is a long one. If programs are used they should carry such a message as a matter of course, but they are not to be considered as a serious part of the parish publicity effort.

CHURCH CALENDARS: A valuable publicity medium, infrequently used. Church people need a calendar that shows the Church Year. People outside the Church will hang up any attractive calendar that comes to them, provided it is clear and easy to read, and is not too obviously an advertising calendar.

The good calendar remains in use for a whole year and it can exert a continuous influence for the Church throughout its term of service. A good Church calendar sent to the parish mailing list, with Christmas greetings of the rector and vestry, will be appreciated and it will be worth what it costs.

CHARTS: All sorts of parish information, facts and figures, may be presented attractively by means of graphic charts, "graphs," as they are called. They are much more interesting than tables of statistics and should be more widely used. Most parishes issue at intervals various statements, financial reports, etc., in tabular form, and these may be given a new interest and a real publicity value by making them clever graphs rather than columns of small-type figures.

The graph will be studied when the figures will be ignored.

There is on practically every vestry some business man who uses graphs in his own work, and who can be induced to co-operate with the parish publicity organization in preparation of graphic presentation of facts and figures for the use of the Church.

CHAPTER XIV

VARIOUS MEDIUMS OF PARISH PUBLICITY

OUT DOOR ADVERTISING

CHURCHES have been known to use billboards, and one parish at least believes enthusiastically in billboard advertising. There may be a place for such publicity in some parish programs. Local circumstances must govern the case. Unquestionably billboards are seen; after first cost they are inexpensive, and it is a form of advertising that is relatively permanent.

Certainly the Church should not ignore what has been called "aesthetic morality." The billboards that disfigure American scenery are too much in evidence. The Church should not be a party to the kind of advertising initiative that would hang signs in the Grand Canyon, or paint Scripture texts on rail fences.

For most parishes, outdoor advertising means the Bulletin Board, a real publicity medium, the possibilities of which are exploited by too few parishes.

There are churches located on busy streets in large cities which keep their names, hours of service, even their denominational affiliation, a profound secret from passersby.

The Bulletin Board in its simplest form can let people know that the church is Episcopal, that services are held on certain days at certain hours, and that the public is welcome—if it is.

But the utility of the Bulletin Board does not end there. It may be a preacher, a real evangelistic influence; it may, to a degree, teach concerning the Church, and it may extend a welcome that is cordial and hearty, as well as display the usual announcements. Also, it can work at night as well as during the day.

If a church is located where any considerable number of people pass it, a good, electric-lighted Bulletin Board is a very profitable investment in publicity. A Board with movable letters for announcements, and space as well for posters and miscellaneous publicity material is the desirable form. It should be dust-proof and water-tight, equipped with indirect lighting, and the matter displayed should be changed often. Material should be prepared with constant recollection that people are not expected to stop to read; the message must be readable as people pass by.

The Board itself may be built by a carpenter or sheet metal worker, or it may be bought from any of a number of firms that make Bulletin Boards ready to set up.

The price range of ready-made boards is about \$60 to \$150. The national Department of Publicity can supply a list of makers of such boards.

One strikingly effective form of Bulletin Board, which however, must be built to order, has a space for movable letters, and below it, a compo-board section for posters and miscellaneous displays. The board is eighteen inches deep, and thus is a sort of show-case in which may be set up various interest-

ing and informative exhibits: Church School manual work, vestments, a Hebrew Bible or Greek Testament, material from mission fields, explanatory material on Prayer Book revision, models, photographs, even a revolving fixture displaying illuminated lantern slides.

Bulletin Board material should be prepared by the parish publicity organization, carefully planned to attract and interest the people who are expected to see it. Simply lettered posters, illustrated at times with pictures cut from magazines, photographs or sketches, are effective. A Bible verse occasionally, a straightforward message about the Church, a thought made forceful by use of a current event, a quotation from a book, article or sermon; there is no limit to the quantity of easily available matter to make the Bulletin Board a real publicity force.

A syndicate poster service may be used, though it should supplement the local material. No syndicate matter can take the place of the material prepared in the parish, and possessing local color and interest.

The "Wayside Pulpit" posters familiar to most people, are quite uniformly good, though their use by an Episcopal church would necessitate watchfulness to avoid use of any poster suggesting a viewpoint other than our own. If used, they should be alternated with locally prepared material, never used alone. Syndicated material of the "Wayside Pulpit" type may be had at a cost of about \$7.50 for 52 posters.

Use should be made of posters issued by dioceses, and by Departments of the National Council. There are excellent Lenten Posters each year, *The Spirit of Missions* supplies posters, the Departments of Christian Social Service, Religious Education and Field, and the Foreign-Born Division of the Department of Missions prepare posters from time to time, and such material gives variety and interest to the Bulletin Board. Material from headquarters is intended primarily for Church people, so it too should not be used to the exclusion of local material that can appeal to all the people, in and out of the Church.

In Bulletin Board advertising, keep these things in mind:

The Board and what appears on it can be, and should be, pleasing in appearance. Strive for artistic harmony as to design and location.

One idea at a time is all that can be used effectively on any Bulletin Board.

Constant variety, avoidance of sameness, are essentials. If a display is particularly good, use it for a few days, preserve it carefully, and exhibit it again some weeks later.

Establish a rule that everything appearing on the Bulletin Board shall be clearly readable from a considerable distance—and have the Board placed near the sidewalk, not back in the middle of a Church lawn.

The Bulletin Board cannot be a “high-brow” preacher. It aims to interest humanity in the mass, and it should be understood by any and every per-

son who passes. It will be seen by old and young, rich and poor, educated and illiterate. As the Gospel is for all men, so the message presented by the Bulletin Board must be for all men.

APPEARANCE PUBLICITY

The appearance of Church buildings and grounds may create a favorable, or an unfavorable impression on people who pass. It is a matter of more importance than, superficially, it may appear. It is possible to find Churches and missions with broken windows, loose clapboards, slates or shingles, with a surrounding lot cluttered with tin cans and other rubbish, untidy and repellent with rank grass and weeds.

The passer-by is certain to gain the impression that here is a Church lacking in sense of pride, dignity, self-respect. It is publicity of the negative sort, and it is inexcusable.

Care of Church grounds may become a service task for various groups. If it is impressed upon vestries and others that *appearance* may attract or repel the people it is desired to reach, there will be slight difficulty in finding willing workers to make sure that these small but important matters are given necessary attention.

THE LITERATURE RACK

It can reach only the people who come to Church, but this limited usefulness is worth capitalizing. Its use is generally understood, needing only the reminder that the rack should be located near the

Church door in a well-lighted position; that the leaflets and tracts displayed should be fresh and attractive, clean, not yellowed and dust-covered; that the rack should bear a conspicuous announcement that its literature is free and that all the people, visitors as well as Church members, are urged to take it; and that the literature provided should be changed frequently.

THE RADIO

There is considerable difference of opinion as to the value of radio broadcasts of Church services. The weightiest opinions seem to favor them. They should be supplemented by newspaper announcements, and the radio audience should be mentioned at intervals in sermons that are broadcast. The broadcasting of the Holy Communion Office is not to be advised, though some Episcopal churches are doing it.

A Presbyterian church tried the experiment of announcing a reception, asking radio listeners to call at the parish house and meet the preacher whose voice they had been hearing. The response was so overwhelming that police reserves had to be called to manage the crowd, and the church reported the enrollment of several hundred new members resulting from follow-up of people whose names had been secured at the reception.

One of our own churches broadcast an offer to supply Prayer Books to radio listeners who would like to follow the services. The response was

highly gratifying. Follow-up of the names of applicants for Prayer Books resulted in Baptisms, Confirmations, and many transfers of people who had moved from other cities and had not found a new Church home. Why the latter should not have owned Prayer Books remains an unsolved mystery.

For best results radio broadcasts should include some plan that will locate regular listeners and follow them up, and occasional sermons should convey information about the Church for the benefit of the uninformed.

MOTION PICTURES AND THE STEREOPTICON

Parishes can show missionary motion pictures and give lantern slide lectures, to the great benefit of their own people, and if well advertised, such gatherings will be attended also by people who are not members of the Church.

There are excellent motion picture presentations of Bible stories, and some miscellaneous films with religious themes, offered by the various motion picture exchanges.

Missionary films, slides and lectures may be obtained at trifling cost from the Church Missions House, and they are of unquestioned interest and value. Some parishes give illustrated lectures and motion picture shows as means of raising money; not the best reason for using visual methods of education but useful in creating a demand for such picturization of the work of the Church.

Parishes, especially in smaller towns, are making

good use of slides displayed in local motion picture theaters. A reminder to attend church tomorrow, displayed at intervals on Saturdays has brought gratifying results.

PROMOTION OF PARISH ACTIVITIES

The work of the parish publicity organization includes co-operation with all parish organizations. If the Young People's Fellowship is giving a play the publicity organization secures publicity for it in and out of the parish. The vestry makes use of the publicity organization before the annual Canvass. The Woman's Auxiliary Branch is in constant need of publicity for its varied activities. The Church school can be increased materially when the usual methods of promotion are supplemented by sound publicity. A building or improvement project needs publicity. Indeed, every one of the many things that a parish is doing, or would wish to do, can be aided by the work of the publicity organization. And *all* parish publicity should be handled by the organization. Many parishes make the serious error of permitting each organization to seek its own publicity. The result is that if an organization has a capable publicity committee, that organization gets all the publicity and the other parish organizations and activities get none. To assure a balanced program of publicity, helpful to the whole parish, to the Church, and to the objects for which the Church stands, the parish publicity organization must be the clearing house for all publicity originating in the parish.

PROMOTION OF CHURCH PERIODICALS

A useful function of the parish publicity organization is to secure subscriptions for the periodicals of the Church. *The Spirit of Missions* and the Church weeklies are essentials of informed Churchmanship, and none of them is widely read. *The Spirit of Missions* is the official organ of the Domestic and Foreign Missionary Society, and carries reports of the work of all Departments of the National Council and of the various co-operating agencies. It is interesting, attractive, lavishly illustrated, and its cost is but \$1.00 a year. The weeklies are not official publications of the Church. They are weekly news-magazines of interest and value.

Much would be gained if every member of the Church could be induced to read at least, *The Spirit of Missions* and *one* of the weeklies. This is a useful and necessary work that belongs properly to the publicity organization, working with the co-operation of the Woman's Auxiliary and other organizations that attempt to encourage and promote the reading of Church periodicals.

CHAPTER XV

MECHANICS OF PARISH PUBLICITY

THE Publicity organization in a parish needs a simple system for keeping records. It should record its expenditures, keep scrap books of stories and advertisements appearing in newspapers, and files of all printed matter, cuts and photographs. Copies of posters, cards, letters, Bulletin Board material, etc., should be kept for reference and future use.

A careful record should be kept of printed matter on hand, and accumulation of unused material is to be avoided. All matter prepared should be put into circulation and use, not kept on shelves.

Every parish needs a mailing list of communicants, in addition to the official list kept by the rector or parish secretary. It should be a card file, corrected to date.

Often it will be desired to mail something to each Church family, rather than to each Church member, so the list should show, by a metal signal or a colored card, the *family* list as well as the communicant list. The family list will be used for mailing the parish paper and for various other purposes. The complete communicant list will be used for notices, appeals, letters from the rector, etc.

In addition there will be a "Prospect" file. This is made up of names secured from neighborhood surveys and canvasses, lists of inactive and uninterested Church people, names of parents (non-

Church families) of children attending the Church school, names secured from Brotherhood of St. Andrew, or Daughters of the King, names secured through all parish organizations, from radio follow-up plans, or parish social functions; all the names and addresses that it is possible to secure, that represent people who are not active Church members and who ought to be. These names will be classified and filed and are a very important part of the publicity plan.

Supplementing the card files, a parish should if at all possible, own an addressing machine with stencils kept up to date and corresponding with the various mailing lists. When a new addressing machine, hand-operated, may be bought for as little as \$45.00 and good used machines for \$20.00 and up, there is slight reason for any parish to be without this essential of direct-mail publicity. If an addressing machine with stencil lists cannot be had, the publicity organization must depend on volunteer service for addressing lists, as well as for fili-in of letters, enclosing and mailing. Members of the Girls' Friendly Society or other parish organization will gladly supply clerical help on short notice and in any quantity, provided the publicity organization undertakes to enlist such co-operation in the proper manner.

Most parishes need a multigraph or mimeograph machine. The multigraph does better work, but is more costly. Mimeograph machines cost from \$50 up, new multigraphs from about \$200 up. Good

used machines of either type may be purchased at substantial reductions.

Ownership of one or more typewriting machines, as needed, is taken for granted. It would be difficult to picture the parish that does not need a typewriter, or that could not secure one in some way.

Some parishes own small job-printing equipment. This is beyond the reach of most parishes, and is a luxury rather than a necessity. Typewriter, addressing machine and duplicating machine, however, are real necessities for any but the smallest parish or mission, and they should be obtained, even though some other parish improvement project may be postponed. Such equipment aids *growth*, and is as necessary a part of the parish plant as is the organ or the rector's automobile.

Any equipment should be procured only after the efficient, capable, energetic publicity organization is formed, and the nature and amount of it should be governed by the scope and nature of the publicity program. Under no circumstances should a parish be encumbered with a quantity of costly, unused mechanical devices. The equipment purchased should be the absolute minimum required for effective work.

APPENDIX

Samples of newspaper advertising, prepared and placed by various Episcopal churches.

All of the samples reproduced present commendable features. They are not invariably good, but are extremely valuable as subjects for study. Names and addresses have been changed or deleted.

THE Episcopal Church

THE THREE REFORMATIONS OF THE 16TH CENTURY will be the subject of the last in the series of addresses on the History of the Church, on Wednesday evening at 7:30.

THE FIRST REFORMATION, in Germany and Switzerland, was based upon the general theory of an infallible Book to be interpreted by each individual or group of people, and is the basis of most Protestant doctrine.

THE LATEST REFORMATION, under Italian, Spanish, and Austrian leadership, was based upon the general theory of an infallible Church with highly centralized authority, demanding universal submission.

THE INTERMEDIATE REFORMATION in point of time, theory, and practice, chiefly developed in England, was based upon the principle of a union of all Christian people in the fellowship of the Universal Faith, allowing wide diversity of opinion in matters upon which all could not agree; appealing as authority both to Holy Scripture and to the traditions and judgments of the Undivided Church; maintaining the right of every nation to the full control of its internal affairs both of Church and State.

EACH OF THESE REFORMATIONS was beneficial to the Church in a different way; each was incomplete insofar as it failed to unite the sentiment and activities of the world-wide Church.

THESE THREE TYPES OF CHRISTIANITY practically include the ideals of every Christian organization of the present day, and govern the religious future of the world. An understanding of them is essential to everyone who would think intelligently upon present-day problems.

St. John's Church

J and Block Streets

THE Episcopal Church

HISTORY OF THE CHURCH has been the subject of a Lenten series of addresses on Wednesday evenings at 7:30, to which all are welcome.

THIS WEEK AND NEXT will be the most informing numbers in this series, dealing with the misunderstandings which have impaired the visible unity of the Church during the past 1000 years.

THE TREATMENT IS KINDLY, showing both the virtues and the faults of the various groups, and pointing the way to restoration. No one has all the virtues in perfect measure, and no one is completely dominated by all the vices.

THE SIN OF SCHISM, like other sins, can be healed only through penitence. Penitence requires a review of past errors and a return to the right way.

RETURN TO WHAT? Not to ancient conditions of life or modes of thought. Not to the state of the Church as it ever existed, for it has never yet fully illustrated its ideal.

RETURN TO WHAT? To brotherly love, to mutual tolerance, to a basis for unity in work and worship, to a patient study of the viewpoint of others, to a high standard of good temper, to both candor and fairness.

St. John's Church
J and Block Streets

HOW DO YOU STAND?

Are you for or against the Church of Christ?
Does your example count 'plus' or 'minus'?
Is your influence positive or negative on Sunday
when the bells are calling?

St. Thomas's Church

11:00—"Am I My Brother's Keeper?"

7:30—"The Religion of Mormonism." Special music.

COME AND WORSHIP

A PRAYER FOR THE NIGHT

O Lord, who watchest over thy children while they sleep; Receive me and all I love into thy keeping; forgive us wherein we have been ungrateful; wherein we have done our best grant that we may forget our failure. Be a resting place for all who are in any trouble. Defend great causes in Church and Nation, for that without Thee those who watch them wake in vain. Guard the workers of the night, keeping far from the powers of darkness; and to all others grant the gift of sleep, that when morning cometh the whole world may rejoice in thy light; through Jesus Christ our Saviour. Amen.

—Bishop Slattery.

ZION CHURCH

Everyone Always Welcome

"What Can A Man Believe?"

Bruce Barton publishes an interesting book with this title. Bishop Gore writes on, "Can We Now Believe?" Men and women are thinking. Belief IS possible. What CAN we believe? Hear Dean Long

Sunday, 11 A. M.

Trinity Cathedral

325 Rosemont St.

7:30 P. M. Cannon Russell preaches on

"What Is the Blessing of Hunger?"

"What Does the
Episcopal Church
Stand For?"

Series of Addresses by
Dean Long

Sundays at 5 P. M.

Come This Sunday

ALL WELCOME

"Present Tense Christianity"

Success demands the "Do It Now" spirit. So does Happiness. Doing What? Do we know how attractive Christ is when understood?

Hear Dean Long

Sunday at 11:00 A. M.

Trinity Cathedral

325 Rosemont

7:30 P. M.

"Who Is This?"

A Sermon of Introduction

Why Not Gain
Inward Peace?

Come to The

SPIRITUAL QUEST SERVICE

Thursday, 8 P. M.

You Will Be Helped

EPISCOPAL CHURCH

Henry Clay said:—"Years of observation led me to the conclusion that the stability of our government depends upon the perpetuation of two institutions. One of these, and the more important of the two, is the Episcopal Church, and the other is the Supreme Court of the United States."

If you are not affiliated with any religious body why not get acquainted with this historic church by attending the services of—

THE CHURCH OF THE HOLY COMMUNION
(Episcopal)

Every Sunday at 11 A. M.; Church School at 9:45 A. M.

"THE MAN WHO GOES TO CHURCH"

regularly preaches to all men that he believes in the Gospel. The man who stays at home proclaims that his duty to Christ is not a matter of importance."—Irving Johnson.

"OBSTACLES ALONG THE ROAD"

will be the sermon topic in **ST. THOMAS'S CHURCH**
at 11 A. M. on Sunday.

"A TALE OF THE FAR EAST"

is the title of the story-address at the evening service at 7:45

The Episcopal Church

stands before the world—not as a would-be aristocracy of wealth, brains, or social quality—not as an advocate of vain-glory, self-indulgence, or formalism—but as a witness to

“The Christian Faith”

without addition or subtraction. It has no “peculiar doctrines” to require as a condition of fellowship, but leaves large liberty of opinion to all who believe in

One God—Father, Son and Holy Spirit Creator, Redeemer, Guide

Services this week as follows:

Holy Communion: Wed., 7 A. M.; Thursday and Saturday, 9 A. M.

Choral Evening Prayer and Address, Wednesday at 7:30 P. M.
Topic (in series), “The History of the Church.”

Instruction to adults, Monday and Thursday, 7 P. M.; Wednesday, 4 P. M.

Friday: 3 P. M.—Women’s Mission Study Class in Guild Hall.
4 P. M.—Vespers, followed by instruction to boys and girls.

Every member of the congregation is expected if possible, to attend one or more of these services and bring a friend.

Visitors are always courteously welcomed.

St. Thomas’s Church

Main and 14th Streets

THE REV. R. B. BLOOM, Rector



EPISCOPALIAN CUSTOMS—X.

The orderly movement of the choir in entering and leaving the church, while a suitable hymn is sung, is a custom dear to

The Episcopal Church

It was once bitterly condemned as "ritualistic" but is now widely copied.

Services at 7 and 11 A. M. and 7:30 P. M.



WHAT

The *Episcopal Church*

STANDS FOR—VI

This Church believes and teaches, with all the ages of Christendom, that Jesus was, by the power of the Holy Spirit, born of the Virgin Mary—that He was a unique Being, without human father, and uniting in Himself Godhood and manhood. Hence come His power in what He was and His authority in what He said.

Services at 7 and 11 A. M.

REASONS FOR USING A PRAYER BOOK. I.

The Episcopal Church

has always used a Prayer Book. From the days of the Apostles down; liturgies, or prayer books are among the oldest existing Christian manuscripts. We like to keep on in the age-old way.

Services at 7 and 11 A. M.

Student Conference at 6:30 P. M.

THE BIBLE AND THE CHURCH

The claim is sometimes made that the Episcopal Church is arrogant in her assumption and teaching that the Church existed before the New Testament Scriptures. Of course many people without ever stopping to think the thing through have assumed that they find the Church in the Bible. These are altogether wrong. Turn to the Book of the Acts and you find the Christians organized and assembling each week for the prayers and the breaking of the Bread and other Church activities sometime before any of the New Testament had been written. The Epistles of the New Testament are in most instances addressed to Churches which have already been organized, some of them so long that grievous disorders have already begun to take hold of the congregation and the letter is written to clear the matter up. The Bible does not interpret the Church, the Church interprets the Bible. The one intelligent basis for understanding the Bible is the viewpoint of the Catholic and Apostolic Church which preceded the writing of the last half of the Bible and which wrote the last half of the Book to explain matters of faith, etc., which were not at that time clearly understood.

Episcopalians do act as if the Church preceded the Bible for that is the only right and sane attitude to take.

ZION CHURCH

Everyone Always Welcome

THE CHIEF SERVICE

In the Episcopal Church the chief act of worship each Sunday is the Lord's service, the one act of worship instituted by our Divine Saviour. On the night before He died He took bread and wine and instituted the sacrifice of the New Covenant, as a perpetual memorial of His Body broken and His Blood shed upon the Cross. He said to His Disciples, "Do this in remembrance of Me." You may call this service by any name you like, the Holy Communion, the Holy Eucharist, the Holy Mysteries, the Holy Sacrifice, or the Mass, but in any case it is the Lord's Service, the one kind of worship He commanded us to offer.

From a careful reading of the Acts of the Apostles we learn that this was the service of the early Christians. In many passages we read that the disciples always came together on the first day of the week for the "breaking of bread." This was the name commonly given to the service in the early days; e. g. "Upon the first day of the week when the Disciples came together to break bread, Paul preached unto them." This service continued to be the chief act of worship everywhere in the Church until the days of the Reformation. The various Protestant sects that then arose substituted different forms of man-made worship for the ancient and divinely established worship of the Eucharist. The Prayer Book of the Episcopal Church is a witness that she has always retained the Lord's service as the chief act of worship for every Lord's Day.

ZION CHURCH

Everyone Always Welcome

+ **TRINITY CHURCH** +

714 WEST TENTH STREET

A Down-Town Church. Episcopal.

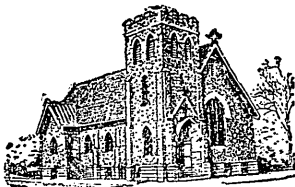
Organized 1852.

MILLER D. GORHAM, Rector.

"If Ye Know These Things, Happy Are Ye If Ye Do Them."

Trinity Church wishes you a Happy Life in the beginning of the Fall Work. It's really only the calendar that changes in the lives of many, but why not make it a new year in every sense of the word in YOUR life?

A devout Christian life is the most potent force in the world for changing life, and the renewing it—comes from religion. Why not start now to live a NEW life in beginning of the Fall? New hopes, new aspirations, new feelings of kindness and charity; new graspings of obligations, and responsibilities to others; new visions of service; a new determination to put into actual practice, with the help of GOD, what you know you can and should do.



**"Clarkton's Little Church
Around the Corner"**

11:00 A. M. MORNING PRAYER-SERMON

7:30 P. M. EVENING PRAYER-SERMON

LET the weakest, let the humblest remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions. Because of these facts, we invite the stranger to worship with us. The home of the stranger. Come and see.

**If You Are Really Thankful for the Church, Why Not Come
and Say So With Your Presence.**

**Trinity Church Grows Through the Loving Service of
Her Faithful Ones.**

**A PROFITABLE INVESTMENT OF TIME! COME
TO TRINITY CHURCH AND WORSHIP WITH
US TODAY.**

The Holy Spirit of God is the active religious force in the hearts and minds of men today.

The Episcopal Church

devotes a Special Day to emphasize upon this truth—**WHITSUNDAY**—and it comes on Sunday next, May 20th.

SERVICES AT 7 AND 11

The Bishop will visit the Parish on Sunday, May 27th.

From Ancient Times Christmas has been preceded by a month of preparation and watching—the Advent Season. Its observance makes the Feast itself tenfold more significant and moving. We have arrived at the last Sunday of this season.

The solemn Advent hymns and canticles sound out for the last time this year at

The Episcopal Church

At 4 o'clock Evensong

Come!—Other services at 7 and 11 A. M.
Student Conference at 6:30 P. M.



A. D. 325 A. D. 1925

This year marks the Sixteen Hundredth anniversary of the Council of Nicea—one of the most important events in Christian history.

The Episcopal Church

Is everywhere celebrating this event on Sunday next, April 19th. At Christ Church there will be a sermon on the council by Dr. Hanna, and a special service authorized by the Presiding Bishop. Students are cordially invited.

Services at 7 and 11 A. M.

HISTORIC SAINT JOHN'S JACKSON'S OLDEST CHURCH

ERECTED IN 1836

Only five minutes by bus from the heart of the city.

20TH AND CHAPEL AVENUE

11 A. M.—Morning Prayer and Sermon

A Call for Volunteers

Bishop James will administer the ancient Sacrament of Confirmation next Sunday morning, January 15th. Those desirous of receiving this Christian blessing will please signify their intention to the rector this coming week.

One enrolls in the Christian army at Baptism; he is commissioned at Confirmation, and thereby assumes the full privileges and responsibilities of a faithful soldier of Christ.

Are you a slacker? Will you volunteer? Or do you have to be drafted into the service of the Prince of Peace?

THE REV. T. K. LAMBETH, RECTOR.

3280 Warring Road

Altamont 2345

SENTENCE SERMONS

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." Matt. 6:24.

"Choose ye this day whom ye will serve . . . but as for me and my house, we will serve the Lord." Joshua 24:15.

THE CHAPEL OF THE MEDIATOR

20TH AND LARCH STREETS

10:45 A. M.—Confirmation; The Bishop will preach.

8:00 P. M.—Sermon: "Profit and Loss."

YOU WILL APPRECIATE OUR REVERENT
SERVICES

BIBL

BOOKS recommended for Publicity. The publicity does not approve appears in all of the mended because in the find much helpful material in the suggested order.

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HANDBOOK OF CHURCH PUBLICITY.

Case. (The Abingdon Press.)

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BIBLIOGRAPHY

commended for students of Church

The national Department of Publicity approve, necessarily, everything that is of these books. They are recommended in them the student is certain to find useful material. They should be read in the following order.

REPORTING AND CORRESPONDENCE. Grant Milnor Hyde. (D. Appleton & Co.)

EDITING. Grant Milnor Hyde. (D. Appleton & Co.)

BOOK OF TYPE SPECIMENS. (Obtainable from any printer.)

OUR PUBLIC. Squire-Wilson. (Assessors.)

OF PUBLICITY. Glenn C. Quiett and William Casey. (D. Appleton & Co.)

Edward L. Bernays. (Horace

FOR SOCIAL WORK. Mary Swain and Evart G. Routzahn. (Russell Foundation.)

OF ADVERTISING. Walter Dill Scott. (Harcourt, Brace & Co.)

CHURCH ADVERTISING. Francis H. Johnson. (The Abingdon Press.)

OF TYPES, SPECIMEN PAGES AND SAMPLES. Luther H. J. Porter. (J. J. Little & Co.)

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